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American Board of Commissioners for Foreign Missions.

Seneca Mission.

REPORT.

MR. WRIGHT, of the Upper Cattaraugus station, in a report dated September 1, makes some statements of a general character, respecting the progress and present state of the people among whom he labors, which will be of interest to the readers of the Herald.

Industry.

In former communications, hopeful views have been presented of the advance of the people in industry, and especially in the cultivation of their lands. For several years there has been constant improvement in this respect, but the year under review exhibits more decided progress than any other since the first introduction of the plough among them. More acres are under tillage, and the tilth is better; and through the blessing of Him who gives both the early and the latter rain, the crops are finer, and the harvest is more abundant, than ever before. An Iroquois Agricultural Society has been organized, which will hold its annual fair in October, and the premium list embraces nearly all the items usually found in the lists of the county agricultural societies of the white people; including also, in the department of manufactured articles, a variety

of things exclusively Indian. In their industrial operations, the mechanic arts are not neglected. There are several Indian carpenters, who work well and find enough to do; and one blacksmith is carrying on a profitable business. Attempts to live by merchandizing have generally failed; partly from want of sufficient capital for successful competition with the whites, and partly because, sooner or later, whiskey has been introduced among the commodities kept for sale, and the patronage of the paying portion of the community has been withdrawn.

Intellectual Progress—Schools.

The intellect begins to claim its share of attention. At present, four of our schools are taught by Indians, and several other persons have at different times engaged more or less in that employment, and a number more are fitting for it. There is one well educated Indian physician, though his residence (and a large share of his practice) is among the whites. Moreover, since the change in the government, and the establishment of courts for the trial of civil actions, there are several of the younger class of men who endeavor to turn their knowledge of law to good account, a

few of whom manage cases with no inconsiderable degree of skill and adroitness.

The system of schools adopted by the State Superintendent of Public Instruction continues to operate favorably. Eight schools are sustained upon this Reservation, in one of which two teachers are employed. The attendance has been good, and the proficiency of the pupils, for the most part, quite satisfactory. A portion of the pagans still remain opposed to education, and there are two or three neighborhoods where the number of children likely to attend is too small, as yet, to justify the expense of erecting buildings and sustaining schools.

Temperance.

The cause of temperance has met with strange vicissitudes during the year. At times, through the influence of reckless white men in the vicinity, the amount of drunkenness has been greatly increased. At other times, the vigorous efforts of members of the Temperance League have been so far successful, that whiskey has been nearly banished from the Reservation. The League holds meetings in different neighborhoods, encourages the enforcement of the laws against liquor-selling, and endeavors to throw kindly influences around repentant drunkards. Its labors have not been in vain, though not always sufficient to defeat the stratagems of unscrupulous liquor dealers.

Thus, regarded from a mere worldly point of view, these Indians have all the elements of prosperity, as a flourishing civil community. True they are still in the incipient stages, in some respects; but progress is perceptible—becoming in fact rapid—and it is mainly in the right direction. The philanthropist will see in their condition no small ground for encouragement.

Morals and Religion.

There is encouragement also in respect to their moral condition. They

are coming more and more under the influence of Christianity. The light is penetrating the darkest portions of the Reservation. A goodly number of the professed followers of the Savior let their light shine, and appear to be growing in grace. The Sabbath school at New Town, noticed in last year's report, has been followed by no small stir among the pagans of that neighborhood.

* * * There is no good reason for believing, that, if, in humble reliance upon the Spirit of grace, missionaries and Christian brethren shall do their duty, the triumph of Christianity over the remaining heathenism of this people will be very long delayed. * * *

Nine persons were admitted to church fellowship at the communion season in February, two in April, one in June, and two in August; and a few others are expected to offer themselves hereafter, as the fruits of a little season of revival. The present membership is one hundred and eight.

One fact is worthy of mention, on account of its bearing on the general subject of missionary operations. Those pagans who read the translation of the Gospels in their native language are found to be far more accessible than others; and those church members who rely chiefly on the same source for their knowledge of the Scriptures are, by far, the most diligent and efficient. Thus, here also, in this little corner of heathendom, hath God magnified his word above all his name; here, too, the language of a man's childhood, be it ever so rude and uncultivated, is shown to furnish the readiest means of reaching his heart and conscience.

Zulu Mission.—South Africa.

ANNUAL REPORT.

THE Zulu mission held its annual meeting at Umtwalumi station in May. The general mission letter, recently received, most of which is published here, will be found to present, on the whole, a gratifying and hope-

ful view of the prospects of this missionary field. The brethren say:

In reviewing the past year, we find abundant reason to thank God for his goodness. He has mercifully preserved our lives, and permitted us to labor still in his service. His hand has been active in continuing and promoting peace among the native tribes of this colony, so that we have been enabled to pursue our good work in quietness and without anxiety. He has rejoiced our hearts in adding to our number another brother and sister, [Mr. and Mrs. Robbins,] who arrived here, after a pleasant voyage, early in January of the present year. He has not left us without evidence of the presence of his Spirit at several of our stations,—awakening a spirit of inquiry among the natives, enkindling a new zeal in the hearts of his people, and encouraging his servants to labor with greater devotion in his service. But while we have thus been called to rejoice, we have also seen reasons for sorrow.

The serious illness of Mr. Pixley, the death of three infant children in the mission, and inability to extend the field of missionary labors by occupying new stations, or even to supply stations made vacant by illness or death, are here referred to, and the report proceeds:

We are also compelled to acknowledge, with sorrow, that we have not received that outpouring of the Holy Spirit upon our stations which, at the commencement of the last year, we hoped for, and as we read from time to time of what God was doing in our native land, *expected* here.

Preaching—Schools.

But while there have been these and other causes of sadness, we have been enabled to press steadily on with our work. Preaching has been maintained with great regularity at all our stations, and with more or less interruption at the various out-stations. The average number attending upon the Sabbath

service has never been greater, nor the attention given better. The fast, appointed upon the 9th of last January, for prayer for the conversion of the world, was observed at all our stations, with a manifest increase of interest at some of them; while a morning prayer-meeting, then commenced at one station, has been continued to the present time. The usual family, day and Sabbath school, has been continued through most of the year. At five of the stations, day schools, conducted by native teachers, have been sustained, and in these an increasing interest is manifested. The station people are perceiving, more and more clearly, the importance of having their children receive a religious education, and are beginning to show a willingness to aid in supporting teachers for their schools. At two or three of the stations the natives have contributed for this purpose, while at Amanzimtote, the native teacher has been wholly supported by the station people, the past year. We should be happy could we announce at this time the re-opening of the seminary, but on account of ill health on the part of Messrs. Rood and M'Kinney, and the difficulty of procuring a suitable native assistant, it has been thought advisable to continue its suspension. Thus, for lack of men, the aid of this important auxiliary is lost, and a number of young men, who we hoped would ultimately become native teachers or preachers, have gone into other employments, and their influence for good is greatly diminished or entirely lost.

Printing—Translating.

We rejoice to say, that some of our number have been enabled to perform more than the usual amount of labor, in the preparation of native books and in translating the Scriptures. The Acts of the Apostles has been issued, the Gospel of John is in the press, Genesis is ready for the printer, the First Epistle to the Corinthians and the Epistle to

the Galatians have been translated; and different members of the mission are at work upon other books of the Old and New Testaments.

The preparation of other books also is spoken of—a new Reading and Spelling book, an elementary book on Natural Philosophy, and Mr. L. Grout's Zulu Grammar.

Results of Labor.

Christians at home are asking, what are the results of missionary labor among the Zulus? They have a right to ask. And we can reply: Though we had had no success, that would not diminish our obligation, or relieve us of our duty, to preach the Gospel. Though there had been no converts, though our discouragements were increased a hundred-fold, though the heathen were, if possible, more depraved than they now are, so long as we have the command, "Go ye into all the world and preach the Gospel to every creature," we would desire cheerfully to continue our work and leave results with God. But we rejoice to say, we see results. There are indications of progress, and the grounds of confidence, as to our ultimate success, are as certain as the word and promise of an unchanging God can make them. It is no small result, that we have gained free access to a heathen people; have acquired their language and committed it to writing; have translated into it portions of God's word; and are prepared to preach, every Sabbath, to hundreds, the words of eternal life. The rapidly advancing civilization; the improved mode of cultivating the soil; the increasing number of foreign implements of labor; the upright houses erected and filled with more and better articles of furniture; the gradual change of native customs; the Christian families gathered; the schools sustained and the churches organized—all results, direct or indirect, of mission labor—are positive evidence of progress, and encouragements to continued effort. If we look at our stations, also, we see

every year, new indications of progress. During the past year, two new chapels have been erected, one at Ahmahlongwa and the other at Ifumi, both brick buildings, substantial and commodious. To the erection of that at Ifumi, the people themselves have contributed, out of their poverty, about \$500, thus securing a very neat and permanent chapel. The station people are every year improving. They are gaining in intelligence; they wear more and better articles of clothing; and are assuming more and more the appearance of civilized men and women. For all these and other results of our labor, we trust Christians of America will feel thankful, and be encouraged to pray, with more faith, for the conversion of the Zulus.

Conclusion.

We believe the work is steadily advancing. Light is extending, and the truth is gradually working its way, like leaven, among the Zulus of Natal. A new church has been organized at Mapumulo; another, it is expected, will soon be formed at Ahmahlongwa. Additions have been made to some of the older churches,—two at Umsunduzi, two at Inanda, nine at Umvoti, three at Ifumi, and seven at Umtwalumi. Other persons have been examined with reference to admission. At all our stations there are hopeful cases, and we trust God has much greater things in store for us than any we have yet seen. In a hopeful spirit we would continue our work. There is the same ground to hope for ultimate success here as elsewhere. The promises of God are sure to us also. We need, and we ask, the prayers of American Christians. We need, and we ask, more missionaries, that the places of those going from us may be filled, and the Gospel preached to the ignorant and the lost, in the regions beyond. We need, we ask, and may we not expect, that large reinforcements may be sent to this mission, that our hearts may be encouraged, new stations

established, the seminary re-opened, the field of operations greatly extended, and the work prosecuted with increasing vigor.

We need, we pray for, and may we not in faith expect, even here, in benighted Africa, during this year of Jubilee, as in the United States the last year, and in Ireland the present, a general outpouring of the Spirit, so that at all our stations there shall be inquiring souls, and many born into the kingdom of Christ. The Lord hasten this work in his own time.

STATION REPORTS.

IN connection with the general letter, station reports have been received from several of the brethren among the Zulus. Of most of these only a brief abstract can be given.

Umvoti.

Mr. Aldin Grout, of this station, says:

The year now closing has been, in some respects, one of uncommon interest with us. My audience on the Sabbath, during the year, has averaged about 240, and has been quite regular and uniform. Seldom, even on wet and cold days, has it been less than 230, and about 190 of the people thus assembled are respectably clad. I hope and trust, that a considerable portion of them understand in what God's true worship consists, and on the Sabbath, as I have been going up to the sanctuary, I have taken much comfort in the thought that I was going to worship with those who keep holy time.

Nine have been added to the church during the year; five on profession, and four by letter from other churches. One of the five received, was a person who had been connected with the church some years ago, and had fallen back to heathenism. Before being received he had spent more than a year on the Reservation, and in that time had satisfied us all, by his life, that he exercised true penitence for his fall and sins.

One member of the church, an aged widow, has died within the year. This is the first death we have had to lament. The present number of our church members is 56. The Sabbath school has remained much the same through the year, varying from 130 to 140 in number; and the interest in the exercises has been well sustained.

Progress in civilization, and improvement, has gone on as usual—as we often say, fast enough—evidently as fast, all things considered, as is for the best good of the people. In some of their houses may now be seen good bedsteads and hair mattresses.

Our day school has been regularly taught, and with good satisfaction. The scholars vary in number from 40 to 50, and are punctual in their attendance. The school is called together regularly, at nine o'clock in the morning and one in the afternoon, and closes at twelve and four. We all feel that a school thus taught, having regular terms and regular hours, and trained to regular habits, is a great blessing.

During the year, about sixty fifteen-acre lots have been laid off for natives, making in all about one hundred, covering about as much of the Reservation as can be spared for the purposes of cultivation. The increased amount of cultivation may be inferred from the fact, that within a short time some twenty ploughs have been engaged. We have the greatest occasion to thank God and take courage, and we hope our patrons, and all who pray for us, will do the same.

Table Mountain.

Mr. Dohne feels obliged to report that, looking back upon the ten years of labor at this station, results have been far below what he had expected. The land proves not to be good for agricultural purposes, and the people have removed, so that few remain at the station. There are at present only two members of the church in good standing, remaining there. The usual Sabbath services and the Sabbath school, "with a few scholars," have been kept up.

Ifumi.

Mr. Ireland reports that public worship has been regularly maintained, on the Sabbath, with an average congregation of seventy-eight. The Sabbath school "continues to be a useful agency," and the monthly concerts and weekly religious meetings have been well sustained. The second week in January was, at Ifumi, one of decided religious interest. Nearly all the adults at the station were present at the six o'clock prayer meeting, on Monday morning, (fast day,) and during that week several individuals went to the missionary for religious conversation, expressing a determination at once to begin a religious life. There is reason to believe, it is said, that during the last two years, the Spirit of God has been at work among the people in some of the neighboring heathen kraals, which Mr. Ireland attributes in great measure to the fact that, in connection with the building of a chapel, he has employed a larger number of the people, thus bringing them more directly under his influence. On the other hand, a quiet but determined feeling of opposition has been aroused among many who cling to their heathen superstitions; and cases are mentioned in which individuals have been severely tried in consequence of such opposition. Two of the men, and one woman, who not long since joined the station, have recently become members of the church.

The new chapel "is at length nearly ready to be opened for divine service." The building of this chapel "has been a long, anxious and arduous undertaking; but the sight of such a neat, commodious, and substantial structure, amply repays for all the anxious thought and wearisome labors." The building is of brick, 62 by 32 feet, "built in a thorough, workman-like manner." The cost, in addition to much gratuitous labor, will be about \$1,800, about \$500 of which were subscribed by the people at the station; and no part of the cost of the building has been drawn from the funds of the Board. The external appearance of the station has been also improved within two years, by the erection of seven comfortable dwelling-houses by Christian natives. Four or five others are to be erected soon. "There is gradual advance in the right direction, and the older members of the church manifest a growing attachment to the truth and to the ordinances of God's house," and "begin to recognize their stewardship, and to experience, in some measure, the blessedness of being useful."

A Jubilee Contribution.

In connection with his annual report, Mr. Ireland sends a letter, dated June 4, in which, after going more into particulars respecting the building of the chapel, and the efforts of the people to procure means for this, he says:

In accordance with your suggestion that a *Jubilee collection* for the funds of the Board be taken up in all the native churches, and that we take occasion to stir up their minds by appropriate information, a vote was passed at our late annual meeting in May, that this suggestion be complied with at or before our June monthly concert. Yesterday, at our monthly concert, I gave a brief outline of the origin and history of the American Board, spoke of the present embarrassed state of the treasury, and said to the people, that as our monthly concert contributions at present were in aid of our building fund, I hoped they would feel it their privilege to make a special donation for this object; that their gratitude to God, for sending them his blessed Gospel, might appear to American Christians. I wished them to think of it during the week, and if, in consequence of having so short notice, they had not the funds on hand, it would answer if the money was paid in the course of the next two or three months. One of our most enterprising men called on me this morning, and said that if he could be allowed two or three months to pay it in, I might put down £5 as a thank-offering from himself and his wife. This same individual has already paid £14 towards our new chapel, and has promised to make it up to £20.

June 6. I have delayed completing this letter, so as to give opportunity to those of our people who wished to promise something towards "the Jubilee fund." Since the individual above named called, twenty-three other members of the station have promised donations for the same object, in various sums, from 2 shillings sterling to £1,—amounting altogether to £13. 6s. There are some of our people away who have

not now an opportunity of making like pledges. I have no doubt, however, that they will gladly add their mite, and I think the entire sum of their "Jubilee Thank-offering," will not be less than £15;—(about \$75,00.)

Ahmshlongwa.

Mr. Pixley, in his report, first refers, gratefully, to his own recovery from a severe attack of fever, by which he was laid aside from active labor for more than three months. A new brick chapel has been erected at this station, at an expense, to the mission, of £10, (\$50.) The congregation is "not large" but "quite uniform," averaging about 40. "The Sabbath services have been maintained with great regularity," but the family school was broken up during the time of Mr. Pixley's sickness. One couple, who were married within the year "in a Christian manner," express a desire to unite with the church, and appear to maintain a consistent Christian walk. The missionary hopes to baptize them ere long, "and thus form a church in that moral wilderness." Several others profess an interest in spiritual things, but three, of whom hope was entertained several months ago, have returned to heathenism. While Mr. P. was ill, a girl who had been living in his family, having left her father's kraal to escape marriage to an old polygamist, and who had long resisted all the efforts of her father to induce her to return, was forcibly taken away, (her father finding her alone,) and has been given in marriage against her will. Another girl in the family was soon to be married, as was hoped, in a Christian manner, to a man at the station. Heathen fathers can seldom be induced to allow their daughters to live in a mission family, and thus the missionaries are able to exercise but little influence over females.

Inanda.

In the absence of Mr. Lindley, this station has been occupied by Mr. Mellen. The average congregation on the Sabbath has been about 85. Two persons have been admitted to the church on profession, and two others have applied for admission. A day school has been taught by a native, and an evening school, for persons in the family, by Mr. and Mrs. Mellen. Prayer-meetings have not been well attended, and "the spiritual condition of the members of the church is far from being what it ought to be;" but "there is some improvement." The people are poor; many of them have removed from the old

to the new station, and "have been obliged to build new houses and break up new grounds;" but they have contributed about \$35 to the funds of the Board during the year. There is "a large population" around Inanda, but few, not connected with the station, attend on the Sabbath services. "They are satisfied with their present condition."

Fuh-chau Mission.—China.

LETTER FROM MR. WOODIN, JUNE 30, 1860.

Preaching—Tract Distribution.

MR. WOODIN joined this mission in February last. Writing with reference to the first half of the year 1860, he first remarks that all the missionaries have been favored with almost uninterrupted health, and that nothing has occurred to prevent the constant prosecution of their work. He then mentions, with some detail, the labors of different individuals, and proceeds to say:

The grand business of the mission has been the public preaching of the Gospel in Chinese, in the streets, in chapels, and in the church. The church has been opened nearly every day of each week, besides the three public services each Sabbath. The audiences have been large, and usually quite orderly and attentive, though the hearers are by no means regular attendants. Many have never heard the foreign doctrine preached before, many have previously heard a little, while others, a few in each congregation, have often heard it, and are perhaps inclined to an intellectual conviction that it is the true doctrine, or at least is better than their own systems of error. Perhaps not less than from one hundred to two hundred different persons hear at least a little of the word, at each public service in the church. Besides the missionaries, two or three of the native helpers usually address the audience at each service, often with great efficiency. Thus, as month after month passes on, the Gospel is extensively made known throughout the cities and villages speaking this dialect.

A large number of books and tracts has been distributed and sold, especially by Mr. Hartwell in the city, in connection with his street preaching. The missionary there rarely fails to have purchasers of his books, the price being but a trifle, and there is always an audience. The persons thus collected together are not always the most orderly, yet many are apparently attentive, and few attempt to disturb. Occasionally men are sufficiently interested to follow the missionary to his house on the hill, to talk, or procure a different book.

The death of a female member of the church, under trying circumstances, is mentioned. She went to England in 1858, to take charge of a child of Rev. Mr. McCaw, and returned to find that her husband had taken another wife. During her last sickness she was shamefully abused by him.

Results—Prospects.

The mission work has gone on regularly and laboriously; but, as in past years, there has been no manifestation of striking results. At the present time, there are two or three candidates for admission to the church. It seems to me not difficult for the missionaries to perceive, that the feeling of the people toward them is greatly changed from what it was a few years ago. A conviction of the need of some religion like the Christian, is already in the minds of some—perhaps of but very few—and is surely though gradually spreading among others, working like leaven. This impression at least has come upon me, from remarks of the people reported to the missionaries, and from the manner of their replies to Gospel arguments. This field, upon the whole, presents to my own mind a more favorable aspect than I had expected. There is more attention to preaching than I supposed, more respect, on the whole, shown to the missionaries, and more confidence in their character. Still the work has been but just begun. The grossness of the thoughts of the great mass of the people about spiritual things, and the indistinct-

ness of their perception of spiritual ideas when presented to them, is appalling. Satan has reigned, and entrenched himself in their hearts, for more than three thousand years; and he reigns still, with almost undisputed sway.

Moral Degradation.

We occasionally meet here beggars, whose bodily condition has seemed to me not an inapt illustration of the state of the spiritual faculty of almost this whole people. These beggars, led along by friends, to excite the compassion of the people and so gain a living, are partially deaf and dumb, and instead of eyes, nose and mouth, have only hideous looking apertures through the decaying flesh. So it is with the religious faculty of the people. It scarcely hears a faint murmur of the trumpet-sound of the Gospel, its eyes are wholly closed against the perception of eternal realities, and it has lost all relish for the only true nourishment of the soul. Thus corrupt and decaying, the religious nature of this myriad race is led on, itself unknowing whither, by the hand of Providence, and brought before the eyes of Christendom, that it may be pitied, relieved and healed, by the sympathizing prayers and labors of Christian hearts, co-operating with the Spirit of God.

Oh that the hearts of the friends of Christ might no longer be steeled against pity for this vast body of humanity. We trust the churches will enlarge their prayers and their gifts, and increase the number of men whom they will send to strive, in obedience to our Lord, for the relief of this spiritual wretchedness. The opportunities for preaching here are abundant and favorable, but the men to preach, alas! are wanting. We long for the time when the Spirit of God shall assert his supremacy here, and when Christian Chinese, with sanctified hearts and Pauline resolve, shall preach the Gospel to their countrymen, by their lips and by their

lives. We feel that we need, above all, the influences of the blessed Spirit. We pray that American Christians may not have to regret, in the day of Christ, each for himself, that he prayed and labored so little for the perishing in China. The Spirit, given in answer to the prayers of self-sacrificing Christians, is the great want at Fuh-chau. Shall we not have the prayers ordained of God to bring the blessing?

Civil Condition of the Empire.

In regard to secular matters, China is filled with trouble. A great part of Northern or Central China would seem ready to break from under government control or protection. Some of the most important cities of the Empire have recently been sacked and plundered. The inhabitants, fleeing with their effects, have been equally fearful of meeting the rebel bands, or the protecting (?) imperialist forces. Confidence in each other, and in their government, would seem to be nearly destroyed. And while such is the state of the country internally, externally, foreign influence and force are apparently about to teach a salutary fear of Western power.

LETTER FROM MR. PEET, JULY 6, 1860.

Hopeful Indications.

MR. PEET mentions some circumstances which he regards as presenting indications somewhat hopeful, in respect to the influence which is exerted at Fuh-chau by the labors of the missionaries. He writes:

There are a few facts in relation to our work here which are not altogether devoid of interest. Though we cannot at present report cases of conversion, there are inquirers, more or less, at all our meetings, where opportunity is given for them. I have myself been much interested, of late, in seeing certain individuals propose questions, when it was manifestly quite a self-denial to do so before their heathen countrymen, on account of their being exposed to ridi-

cule, and the reproach of sympathizing with foreigners. Their feelings would seem to be so much excited, that the inquiries would assume form, and audibility, before they were well aware of what they were about themselves. Some of their comrades, perhaps, would start up and jeer, and laugh, and leave the house, while the inquirers would remain, as though they had something still on their minds to make known or to inquire about. And as the conversation proceeded, they would seem to open their minds much more freely than Chinamen are wont to do, especially to strangers. I have heard them frankly acknowledge that they were afraid to forsake their idols, lest those idols should seize them, or visit them with some fearful calamity—poverty, sickness, or lightning, and the like. And when their captive souls are thus awake to some sense of their condition, my heart indulges the hope that the Spirit of God is among us, and that he is about to do a great work here, perhaps in answer to the prayers of God's people in Christian lands. This is certainly not too much to expect, since God has promised that he will yet "pour out his Spirit upon all flesh." The prominent facts and doctrines of the Bible seem now to be brought home to the hearts of the people with increasing power.

Street Preaching—Field-Women.

In addition to my regular services at Makin chapel, and at the church, I have recently commenced itinerating and preaching in the public ways, in what are called, "Ta-ting,"—Tea resting-places; i. e. covered places, where persons passing often stop and take a bowl of tea, the expense of which is usually from one to two cash. (A cash is about the tenth part of a cent.) There is quite a large class of females here who may be designated "field-women." Their feet are allowed to grow to the natural size, and their employment is mostly out of doors, in the fields and gardens,

in carrying their products to market, and other manual labor. They marry, have families, and constitute a distinct class of society. They rank as inferior to the families of the small feet women, and consequently do not intermarry with these families; but from their situation and employments, they enjoy many advantages in respect to health, and mental and moral improvement, which are not enjoyed by the other class. Indeed the field-women are almost the only class of females to whom we can have much access in preaching the Gospel. They do not come to our chapels much, yet we are constantly meeting with them in the streets, and in the way of business transactions.

But at these Ta-tings, and similar places, while we are discoursing to others—their husbands and other relatives it may be—these field-women and their children often gather around, and listen with much attention and interest. They frequently put questions and state objections which show much activity and strength of mind. I have been thus particular in stating their condition, in order to secure the prayers of God's people in their behalf, and especially the prayers of pious females. Oh, for the outpouring of God's Spirit upon this class of our hearers! How soon might we then see many a Lydia here, "whose heart the Lord had opened, to attend to the things which were spoken!"

Madura Mission.—India.

TIRUPUVANUM.

LETTER FROM MR. CHESTER, JULY 12,
1860.

Visiting the Villages.

MR. CHESTER, who, it will be remembered, has not been long connected with the mission, gives some account in this letter of his labors among the people. He speaks of having commenced visiting the villages around his station, before going to the meeting of the mission, and says:

This work I have again resumed. My plan is to visit one village or more, each morning, spending the remainder of the day in study, and duties upon the compound. My object now is, in great measure, to inspect my field, ascertaining, by personal investigation, which villages seem to be most deserving of future effort,—which hold out the most encouraging prospect of success. There is not a little difference in heathen villages, even of the same apparent size and in the same district. In some, more of the people can read than in others, and there is an air of more general intelligence. I take a catechist with me, and unless peculiar circumstances prevent, hold a religious meeting. In no instance have I been prevented by the people from reading a portion of Scripture, making an address, and engaging in prayer; and almost always I have a quiet audience. In some cases there is more of a spirit of inquiry and more discussion than is usual. Some villages are thus hopeful, and manifest interest in our visits, while others give us but little encouragement.

Congregations—Schools.

My congregations have changed little if any since I last wrote, and my schools remain about the same. There has been gain rather than loss in the attendance. I had the pleasure of admitting three persons to the church at our last communion, and baptizing seven children. You are doubtless aware that the church at the station is the only one in my field. Six of my village schools are near enough to allow the teachers to attend our morning service on the Sabbath, and even those who live at the greatest distance bring some of their scholars with them. I have all the children for an hour after the morning service, spending the time in hearing them recite the catechism, verses from the Bible, and hymns. They are also gaining a little in the way of singing, and seem quite fond of it.

Some Encouragement.

I feel that I am still but spying out the land, and getting ready for work, so that I can only refer to incidental cases of interest. Upon going to a village, and holding a meeting in the street, in front of one of the better looking houses, we were asked why we came to preach to thieves. All the people in this village were, as we afterwards learned, of the *Kullar*, or thief caste. One of the head men then asked why the padre had so often passed their village without before calling. The audience here was very attentive. At the close of the prayer, as is my custom, I asked those who could read to come and get a tract, or portion of Scripture; but in this whole village but one man could read, and he was then absent. We, however, left some tracts for him. The next week we were visiting an adjoining village, and noticed among the audience some from the *Kullar* village. They had seen me coming, and came of their own accord to attend the meeting. Among those who came was the father of the person for whom we had left tracts. He said that his son had read our books many times over himself, and had also been reading them aloud to many of the people, and he wished, if I came again, to have me give him more books. Three men, from different villages, have called at my house, to ask me to visit their villages; but more especially, I thought, to induce me to establish a school. A request for a school is frequently made when I visit at new villages.

Syria Mission.—Turkey.

GENERAL LETTER, SEPTEMBER 8, 1860.

Mission Prospects.

THIS letter is signed by most of the missionaries of the Board in Syria, and would have been by others, it is supposed, had they been at Beirut. It will awaken in all readers emotions of grateful satisfaction, as they perceive that, in the opinion of the mission-

aries, notwithstanding the fearful evils which have come upon that land, there is still so much opening for missionary effort, and so good a prospect for the future in this regard.

The object of the present communication is to speak, not of the *country* but of the *mission*—its state and prospects—so far as we can now do so. The brethren Wilson and Lyons remain at Tripoli. Mr. Wilson has doubtless communicated the circumstances which compelled him to leave Homs. At present, we see no prospect of being able to re-occupy the Homs station, for want of men. We have no idea that the country will remain long in a state which would make it unsafe for a missionary to reside at that place; but in our crippled state we have no one to send there. Even had the state of the country not obliged Mr. Wilson to remove, it was a question with us whether his removal would not be necessary in order to strengthen some of the other stations.

The Beirut station continues its operations. The press is working; the female school is in operation; the boys' school might be in operation, but that the school-room is full of refugees from the mountain; the translation of the Scriptures has been resumed; the printing of the voweled edition of the New Testament is about to be commenced; and what is more important than all, our chapel is crowded; and we have, and are likely to have, more direct missionary work to do in Beirut than ever before. Just now, we are all hard pressed with distributing the charities of the Anglo-American Relief Committee, in consequence of which Mr. Jessup remains, for the present, at Beirut.

Mr. Calhoun has remained at his station, where he has kept up the regular preaching services, as well as at Aramun; the congregations being as large, if not larger, than before the commencement of the war. It is not improbable that the male seminary may be re-opened

at the commencement of the fall term. The common schools at Abeih and Aramun have been re-opened, at the urgent request of both Christians and Druzes. We also hope that Mr. Bliss, and the teachers of the female seminary, will be able to return to Suk el Ghurb, and re-open that institution at the usual term, in November; but of this we cannot speak very decidedly, because we have as yet no light as to what proceedings are to be instituted against the Druzes. But whatever they may be, we anticipate that the mountain stations, at Abeih and Suk el Ghurb, will be able to carry on their operations during the latter part of the fall and through the winter. Deir el Komr is not, at present; but we are inclined to think that even there, after a longer or shorter time, a door will again be opened, wider than before.

Mr. Ford continues at Sidon, which place, in itself considered, is a more important station than ever before, in consequence of the large number of refugees gathered there, principally from Hasbeiya and its vicinity. The work in Cana, and Alma, and Merj Ayun, continues to go on, so that Mr. Ford will need all the assistance we can possibly afford him. Hasbeiya itself, for the present, has nothing for us to do, all the Christian inhabitants being either at Damascus, Beirut, or Sidon.

From these brief statements, which are all that time will now permit us to make, you will perceive that we hope for good results from the overturnings which have recently taken place. During the progress of these distressing events, we have had our times of fear and discouragement; but by the good hand of the Lord upon us we continue to this day, and we intend, by the help of divine grace, to witness more faithfully than ever, to small and great, that Jesus is the Christ. Every previous revolution which this land has passed through, since the establishment of the mission, has tended, in its results, to

facilitate rather than to impede the work of the Gospel, and we believe that these recent upheavings will, by the divine power and wisdom, be made to contribute to the same end.

SIDON.

LETTER FROM MR. FORD, SEPTEMBER 7, 1860.

THIS letter from Mr. Ford, written soon after his return from Beirut to Sidon, like the general letter from the mission, presents an encouraging view of opportunities now existing, and of prospective opportunities, for a successful prosecution of the missionary work in Syria, notwithstanding present trials. Mr. Ford writes specially in regard to his own station and out-stations.

Missionary Work not Suspended.

I see expressions in several of the papers, relating to Syria, indicating that the work of our mission in this land is, for the time at least, almost wholly suspended. But such an impression in the minds of our friends would be as unfortunate as it is false. So far from having nothing to do now in Syria, we never were so busy in our lives before.

It is true that the scenes of our labor are changed in some cases, and the nature of the work required is different; but there is no lack of opportunity for the direct preaching of the Gospel at nearly all our stations, and at some of them the congregations are very large, and the people quite at leisure to listen to the truth.

If our out-stations are broken up for the time, or our visits to them suspended, the persons who composed our congregations there are brought in to the principal stations, and have opportunity to see and hear and learn more than they could have done, in the same time, had they remained at home. And while it is true that iniquity abounds, and most of the so-called Christians of this land cast off all restraint at such a time as this, and exhibit a degree of mendacity, impiety and corruption, more heart-sicken-

ing to witness than the worst scenes of bloodshed and rapine that have been enacted in the land, it is also true that the bonds of ecclesiastical tyranny have been greatly loosened, if not entirely broken off. The utter worthlessness of the corrupt priesthood has been exposed, and the confidence of the people in their spiritual guides greatly weakened, while at the same time, the old barriers, which shut out the missionaries from free intercourse with the people, in many places are broken down, and those who before would have dreaded the presence of a Protestant in their village, are brought into daily and familiar intercourse with Protestants and Protestant missionaries.

It is true that many of us are now devoting our best energies to the work of keeping these wretched multitudes from starvation, and are sometimes so overborne by the tide of wretchedness, that we pass by our ordinary religious labors, scarcely finding time to eat or sleep; but we are more than compensated for this, as missionaries, by the large extension of our acquaintance with the people, and the constant opportunities afforded us for reaching, in an indirect way, the hearts of many who, in the ordinary course of events, would never have come under the sound of our voice, nor have heard a word of evangelical truth. And here allow me to remark, that if God shall put it into the hearts of Christians in America, at this time, to give liberally to this starving people the bread that perisheth, the influence of such liberality will not be lost upon them spiritually, but will serve to commend to them, in a natural and proper way, the religion your missionaries are preaching to them.

Condition of the Out-stations—Hasbeiya.

I proposed, in my last letter, to give you at this time a more detailed account of what had happened to our several out-stations, and of the present condition of our little flocks at those places.

I begin with Hasbeiya; taking for granted, however, that the sad details of the massacre there are quite familiar to you by this time, and confining myself to the record of subsequent events. It is not true, as some accounts have stated, that the Protestant chapel in Hasbeiya was destroyed by the Druzes. The ceiling of the basement was set on fire, and thus destroyed, so that the part of the building used for worship was broken up, and the floor of the main room partly broken through. The doors and windows were carried off, and the fine bell broken. But the walls of the building stand uninjured, as well as the roof; and we may hope that an efficient consul will succeed in recovering the amount of the damage sustained.

Mr. Ford feels constrained to state, that the injury done to the chapel and bell was in some measure provoked by the Protestants, who, some of them, against the advice of the more sober, and of the missionaries, rung the bell as an encouragement to the so-called Christian party, and also took part in the contest.

After the massacre, the greater part of the remaining Christians of the town were conveyed to Damascus, and there exposed a second time to the horrors and dangers through which they had before passed, with the addition of those particular barbarities, too atrocious to be named, in which the Moslems quite excel the Druzes; or rather, which the latter always shun—to their credit be it said.

In Damascus, very many of the Hasbeiya people perished—how many is not known—as did many from other places in that region. None of these were Protestants, however, and soon after the affair at Damascus, the latter came over to Beirut, and the remains of our community at Hasbeiya are now all found at Beirut and Sidon. The few Christians who remained at Hasbeiya, or in the surrounding villages, were comparatively quiet and unmolested for a time; but recently Fuad Pasha has seen fit to order

the removal of them all to Sidon and Tyre, and they are now being brought away as fast as animals can be procured to take them.

Rasheiya—Ibl—Deir Meimas.

Rasheiya-l-el Fukhar is one of our most promising out-stations, near Hasbeiya. Its inhabitants were in Hasbeiya at the time of the massacre there, but were protected by an influential Druze female, and escaped death. Their village was plundered, however, and most of their houses were burned. They subsequently returned to their village, and subsisted for awhile upon such fruits and unground wheat as they could collect, subject all the time to the spoliation of the Druzes. Lately they have been obliged to leave and come to Sidon, and most of them are now here.

The Protestants of Ibl have not been molested in their persons, but much of their property (little as it all is) has been taken away, and their crops ruined. The same is true of Kheiyam, the Christians of which place fled for refuge to the Metawalie villages south and west of them. They are just now beginning to return to their homes. Deir Meimas, one of our recent but most hopeful out-stations, was burned, with the exception of a few houses. The house occupied by our school, and used as a chapel, was also burned. The people were scattered in every direction, but are now going back, to pick up the fragments and repair their desolate homes.

The plundering and burning in the Merj Ayun was the work of Metawalies rather than Druzes, but it was in a great measure the result of that inspiration from higher quarters, which has caused most of the mischief of this outbreak.

Cana and Alma—Conclusion.

It remains only to speak of Cana and Alma, which lie far from the Druze district, and were therefore safe from their invasions. The former of these places has been kept in peace, by the vigilance

and good-will of the new Governor of the district, and our Protestant community there, have been the objects of his special care. At Alma, there has been much alarm, and the people fled for a time to a neighboring town. They are now quite safe, however, and have escaped with comparatively small losses of property. In general, there is at present a total cessation from the persecution of Protestants as such, and the time is a favorable one for preaching the word in many places. Our native helpers are being employed more and more, except Elias Jacob of Rasheiya, who is here, and may not be able to return to his place soon. I propose to send him to preach and labor in Alma and Cana, for a while. Unless some new and unforeseen combination or outbreak occur, we hope soon to be able to go on with all our work at the various out-stations, as before, and with increased facilities for reaching the hearts of the people. So then, notwithstanding all the troubles in Syria, our cry must go up louder than ever: "*Come over and help us!*" "The harvest truly is plenteous, but the laborers are few."

Nestorian Mission.—Persia.

LETTER FROM MR. SHEDD, SEPTEMBER 1, 1860.

Death of Rev. A. L. Thompson.

INTELLIGENCE as unlooked-for as it is painful, to surviving friends, is communicated in this letter. Rev. Amherst L. Thompson, who sailed from Boston in February last, on his way to the Nestorian mission, and reached Oroomiah in July, has been called, already, to cease from earthly labors and join the company of the redeemed above. Mr. Shedd writes:

It is my duty to send you a letter laden with sad intelligence. Two months ago, we welcomed among us a young man of singular promise, and full of health and hope. But he came not, as himself and his friends supposed,

to labor in the blessed work of the missionary. He came to Persia only on his way to a better land; he tarried a few days, and then suddenly left us for the higher and holier service of heaven. Our brother Thompson is dead! He died on Saturday morning, August 25, after an illness of nine days and a residence in his field of labor of only forty-four days! [This should be fifty-four. Mr. Thompson arrived at Oroomiah, July 2. *Ed.*]

A month ago, none of us had a thought that such an event could be so near. At that time (August 1st) our beloved physician and his family left us, and set their faces toward their native land. On the following day, Messrs. Cochran and Coan, and their families, started on a three weeks' excursion to Tergawer, the nearest mountain district. Our family, which had included Mr. and Mrs. Thompson since their arrival, remained at Seir. We were all young and buoyant; and to human view, as secure against disease as we could be in any place in America. The mountain air and water, ripe fruit, abundant exercise, cheerful labor and sweet companionship, gave us an assurance of health which apparently could not be stronger. None was so full of joy and hope, or had such a prospect of life, or such exultation in view of future labors and victories for Christ, as he who has gone. He had just arranged his rooms, written home his first impressions of his chosen field, and for a few days given his energies to the study of the language, when the messenger of death came.

Sickness.

On Thursday, August 16, Mr. Thompson was taken with a chill, which soon changed to a violent fever. It proved to be bilious fever of a very malignant type, which seized him with the grasp of a giant, and never relaxed its hold till it had done its fatal work. From the first he was utterly prostrated, both

in body and mind. For nearly four days he had not a moment's slumber, and afterward, only the unrefreshing doze which was rather the effect of opiates than the repose of nature. He was more or less delirious from the first, with, however, many lucid intervals.

Dr. Wright, as I have said, left us about a fortnight before he was taken ill; but Mr. Breath, who has had much experience at the West, and also during his twenty years' residence in Persia, was untiring in his watchfulness of the symptoms, and in giving such medicines as he hoped would be of benefit. The mission have very great confidence in his judgment and experience; and feel that all was done that would, or could have been done, if Dr. Wright had been present. All his friends, I have no doubt, would feel the same if they had been here.

After seven days, the crisis of the disease apparently arrived. On Thursday evening, the moisture for the first time started on his brow. We hailed it as a favorable omen, and hoped the fever would leave him. It probably did, but he was too far worn out by the disease to rally. During Thursday night he was in a profuse perspiration, but wandering in his thoughts and growing weaker. On Friday morning he nearly sank away, his extremities being cold and covered with a clammy sweat. But by means of stimulants, and the application of friction, the warmth was restored, and during the day our hopes greatly revived.

During the night he fell into a profound stupor, from which, after midnight, it was impossible to arouse him. Still we hoped the stupor would break away, as the darkness at the dawn. We hoped it was the reaction of tired nature, demanding repose after a week of febrile restlessness—that there was vital energy sufficient to carry him through the danger, and bring him back to us, even from the region of death. We hoped, too, almost with the strength of a confidence, that God's purposes were, not to

bereave us, but to answer our prayers for our brother's recovery.

But near morning the last hope expired, and at the dawn, our sorrowing circle gathered around the bed of death. We bowed in prayer, and while our hearts were lifted, the last breath was drawn, without a gasp or struggle. He died so peacefully and gently, we could hardly say when the spirit took its flight. It was the dawn—the first rays of the sun were bursting over mountains and lake. To the released spirit, it was the dawn and the glory which streams from the eternal throne.

Our deceased brother was probably not fully aware of the near approach of death. For the first week of his illness, our one great anxiety was to secure for him quiet, and to avoid all things which would add to the flame of disease and excitement. After the change, his weakness was so great that he was, for the most part, unconscious. He uttered, however, many words in his illness, which now are sweet consolations to the bereaved, and he gave many evidences of his fitness to depart.

It was a privilege to attend at his bedside, as he spake so often in strains of tenderest gratitude, and received every attention in such a mood of love to his Heavenly Father. In this respect, he died as he had lived, finding a cause of thanksgiving and delight in every incident and comfort about him. His own words were: "I have never had such deep, peaceful and gushing love toward Jesus Christ, as I have felt every hour of this sickness."

Missionary Zeal.

Among the last he was heard to utter were words like these: "How delightful it is to labor among such a people"—showing that the governing idea, to the last, was the privilege of being a missionary. This idea was paramount in his life. The single purpose of preaching Christ, and the privilege of spending and being spent for him, was singu-

larly marked from the time when, in early youth, he gave himself to the Savior. With an energy rarely witnessed, he worked his way through a ten years' course of education, in the face of very trying opposition and difficulties. Often he was on the point of despair, but the clear, strong purpose of laboring for his Master, sustained him triumphantly to the close of his course, and guided his steps to this mission. Less than two months ago he came among us, full of health and exultation. How well furnished he was, in mind and heart, for the work, a wide circle of friends and churches, who took an interest in himself and his future labors, as well as the mission, will rejoice to testify.

To us, this sudden death is an inscrutable Providence. It is one of the deep things of God, that a young man should be guided by so marked interpositions, through so many years of preparation; that he should be preserved from the perils of the deep and of a long land journey; should reach his chosen field, look forth on the ripe and perishing harvest, stretch out his hand to take the sickle, and then fall before he had gathered a sheaf. But to God all is clear.

Perhaps we, as a mission, in view of our prospective numbers, were trusting too much to human ability and means; and needed such a stroke to bring us into such humility and dependence before God, that he can the more richly bless our efforts. Perhaps the death of one so young and gifted, on the threshold of his labors, will do more to quicken the missionary spirit and consecration in the home churches, than even the abundant success of years would have done. We know that Christ is magnified, whether by life or by death.

The bereaved widow we can only commend to the all-loving Savior for consolation. She furnishes a beautiful example of the sustaining power of grace, in the midst of deepest afflic-

tion. It is her desire to continue and labor in the field where her husband has fallen.

Mr. Ambrose, an intimate friend of Mr. Thompson, was in Gawar at the time of his sickness, himself ill for a time, and did not reach Oroomiah until after the funeral. He had made, it is said, "a very successful and pleasant visit to Amadia." Mr. Shedd also remarks, at the close of his letter: "The

security of the roads is greater and the condition of this immediate region is more settled than it was one or two months ago. A new Governor has arrived in Oroomiah, a prince in the prime of life. He is said to be a man of intelligence and ability, and the promise is held out of a more just and efficient government in this district. The prince and his prime minister have manifested the most friendly feelings towards the mission."

Miscellany.

THE CHINESE INSURGENTS.

ITALY and Turkey are not the only countries to which now the eyes of philanthropists, and specially of Christians, may well be turned with deep interest, watching the progress of movements by which, *it may be*, that God is about to destroy kings and powers that will not serve Christ, and to prepare the way for the more speedy triumphing of the truth. Much interest was felt, a few years since, in the movements and character of the "Insurgents" in China. That interest had in great measure died away, but recent events have quickened it again, and a brief summing up of what would seem to be the most reliable statements in regard to the operations, the prospects, and the views of those singular revolutionists, should find a place in the pages of the Herald. Yet, as Mr. Bridgman well suggests, all "must be received with caution." It is impossible to foresee how far the insurgents may be successful, and not enough is now known, by any means, of the character, principles and religious views of their leaders, to furnish any safe ground for confident anticipations respecting results, as likely to be favorable or adverse to Christianity, in case they do succeed.

Letter from Mr. Bridgman.

The following letter from Mr. Bridgman, of the Shanghai mission, dated August 2, will appropriately introduce some other matters relating to the same subject.

The Scriptures foretell that "kings are to become nursing fathers and queens nursing mothers" to the people of the Most High. The time for the fulfillment of this promise may be near; and though darkness, and distress, and great tribulations, now afflict the nations, yet the signs

of the times seem clearly to indicate that, in accordance with the promises, a glorious day has dawned. I have some most interesting facts to lay before you, but they must be received with caution; for as in twilight objects often cannot be seen distinctly, so here, now, we cannot tell what these things mean — indeed cannot tell precisely what they are. This we know, however, that good and evil, truth and error, bliss and woe, are and must always be blended, where the poor, sinful sons of men are chief actors.

The great rebellion, which early this year seemed about to dissolve and die out, has suddenly again appeared, as a wonder in the midst of this mass of living dead. I have before me a manuscript of nearly a hundred pages, in Chinese, and three proclamations, from the insurgent chiefs. Singular and wonderful productions they are; and when carefully translated and published, they will attract the attention of all Christendom, from the humblest believer to the Pope, whom they severely censure for his idolatry.

One of these proclamations—addressed to the people of the whole empire—is issued in the name of seven kings, the ministers of the chief of the insurgents. They are all, by profession at least, *Christian kings*; and in these documents they exhibit not a little of the spirit and principles of true Christianity. In some particulars, they seem to be almost in advance of our own nominally Christian government; and it may be that a lesson is to be learned from them in matters of national rule. *It may be*, I say, for as yet we do not know, in practical detail, what are all the essential features of their civil administration. In this short letter, and after only a hasty glance over these new productions, I can give but a few particulars, some on the bright and some on the dark side of the picture.

First of all, they call on the people to cast off darkness, and to come into the

light; to abandon their ancient superstitions, and become the disciples of Jesus, so that they may secure to themselves eternal felicity. In the place of their ancient calendar and classics, they have accepted the Scriptures of the Old and New Testaments, with a Christian Almanac.

It is in a manuscript of this latter, three or four copies of which one of the kings has sent to his "foreign brethren," that their principles and policy are most fully set forth. The manuscript opens with a comparative view of the Chinese and European calendars, the preference being given to the European. Some precepts are next given for the insurgent army, followed by a specification of a few of the cardinal doctrines of the Bible;—that Jehovah is the one true God; that Jesus is the only Savior of sinners; and the depravity of the human heart. Then come a collection of Christian hymns, a discussion of the doctrine of the Trinity, a notice of foreign states, and a list of things forbidden. In this last category are opium, spirituous liquors, and tobacco.

The most active and influential in this body of kings—ten or more in all—and the one who has sent these papers to his "brethren," is a cousin of the chief, Hung-Siutsuen, who, about ten years ago, was proclaimed "celestial king" by his adherents. This man, on the breaking out of the insurrection, and while absent from the chief, seeking to bring in some near relatives, was set upon and pursued by the imperial authorities. He fled from place to place, and at length reached Hongkong, where he was befriended by the missionaries, German and English especially. Subsequently he came to Shanghai, hoping to go from here to Nanking. In this manner he sojourned at Hongkong, Canton, and other places, till about two years ago, when he succeeded in reaching the head quarters of the insurgents.

It was during those six or eight years, while in friendly intercourse with Christian missionaries, that Hung-jun, the cousin of the celestial king, gained the knowledge which fits him, in some good degree, to be a counsellor and a principal actor in this revolutionary movement. The manuscript and proclamations are probably all his own productions, and indicate a friendly disposition towards foreigners, some twenty of whom he enumerates as his acquaintances. He has addressed communications to the plenipotentiaries of the three principal treaty powers, England, France, and the United States, and also to their consuls. As yet, however, no answers have been returned that I am aware of. I suspect they have not been accepted. On this point I cannot speak with certainty, nor do our foreign authorities seem to know what to do.

At this moment the insurgent body is somewhat like the camp of Israel in its wanderings. Already it has overrun nearly or quite one-third of the eighteen provinces, and would seem, if we may judge from their proclamation, to be now in larger force and more active than ever before. It is turning the old empire upside down, and if it be of God must prosper.

The pagan priests, throughout the land, are no more to be slaughtered. All their books, however, are to be burnt, and their temples converted into churches, colleges, and hospitals. Hung-jun proposes, moreover, the introduction of steamers, railroads, newspapers, and, in short, all modern improvements. These are some of the cheering lines of the picture.

The dark lines are neither few nor faint; for in many doctrines and practices they are wrong, and need guides to teach them the way of life more perfectly. Polygamy is allowed, and they have no church organization. Several missionaries are now on the way to visit them, but how far Hung-Siutsuen and his adherents are anxious to learn and willing to be taught, time will show. Greatly do they need more light, and the earnest intercession of God's people.

Origin and Progress of the Insurgent Movement.

Mr. Bridgman sends also an article—"Record of Occurrences"—prepared for publication at Shanghai, relating to the same subject. A few extracts from this article will serve to bring the present state of the insurrectionary movement more distinctly before the mind of the reader.

The insurrectionary movement, to which we have alluded, and which now threatens the extinction of the old government, broke out in the extreme south of the empire, simultaneously with, or only a short time before, the demise of his late Majesty, "Reason's Glory;" and Hienfung was proclaimed his successor in Peking at or about the same time that Hung-Siutsuen was declared "Celestial King" in Kwangsi. The Tai Ping Kwoh, or "Kingdom of Great Peace," of which Hung-Siutsuen is the head, came into existence some time in 1851, and immediately assumed a complete organization. It at once discarded the ancient calendar and classics of the Chinese; and, in their stead, accepted the Christian Scriptures of the Old and New Testaments, and adopted a reformed calendar. The war, which the emperor's officers and army had already for a season been waging against this body of insurgents, was now, on their part, entered upon with an energy and success seldom if ever before witnessed in China.

Early this year, they, or some local

bands, or both together, suddenly appeared in considerable force, close upon the old channel of the Yellow River, near the Great Canal. Several towns and cities were sacked; and for a season, in February and March, the highway between Shanghai and Peking was rendered impassable. Not long after this, they suddenly appeared in the opposite direction, before Hangechau, the capital of Chehkiang. The city was taken by storm; and after great slaughter and much pillage, the insurgents withdrew from that province as suddenly as they had entered it. On or about the 5th of May the Emperor's troops, that for so many years had been strongly entrenched before Nanking, were suddenly assailed by hosts of the insurgents; and, quickly overwhelmed, they fled in disorder, leaving behind them nearly all their munitions of war, with some treasure. Two weeks later, the defeated troops, with many of their officers, having reached Suchau, its rich suburbs were set on fire. * * To cap the climax, the confusion was increased by the presence of large bands of the long-haired men, who entered the city and planted their banners on its walls.

Insurgents Visited by American Missionaries.

In June last, three American missionaries at Shanghai, Messrs. Holmes, Crawford and Hartwell, connected with the Southern Baptist Board, visited the insurgents at Suchau, after that city had fallen into their hands, "for the purpose of ascertaining something of their religious belief, and learning whether missionaries would be allowed to go among them and preach the Gospel." Portions of Mr. Holmes's letter respecting this visit, published in *The Commission*, will be read with interest. He says:

We were escorted into the city and carried to the house of an official, whom we afterwards ascertained was the Prime Minister of the Middle King. Here we were treated with the greatest kindness and hospitality. We were shortly visited by a mandarin, who came in and shook hands with us familiarly, and expressed himself delighted to see us in Suchau. He had found an opportunity to know something of foreigners, having lived for several years in Shanghai, which accounted for his familiar mode of receiving us. He had learned that pomp and ceremony made no such impression upon us as it does upon his countrymen. We informed him that we had no civil authority, and that we had no mercantile objects in view—that we were simply preachers of the Gospel, and had come to preach to them, and to ascertain whether they would prevent our going to preach among the people whom they governed. "Assure your hearts," said he, "we shall be glad to have you

come; we shall be glad also to have merchants come; we have no enmity against foreigners, but are anxious to secure their friendship." * * *

We came back with much more favorable impressions of the rebels than we had carried with us. Judging them by the only standard which is justly applicable to them—the Chinese one—they seem to be far in advance of the imperialists—more liberal in their views, less selfish in their purposes, and less cruel in carrying them out. That any of them are converted men, we are not prepared to say; but that many of them have a tolerably correct idea of the leading truths of the Bible, we know from our own observation. Portions of Christian books, Scripture truths and Christian hymns were repeated to us by them.

We cannot look upon this great revolution as other than a judgment of God upon this idolatrous people. Idolatry is one of the direct occasions of the rebellion. They claim that they are appointed of God to put it down; and though we think that their zeal is "not according to knowledge," we also think ourselves justified in the conclusion that, like Cyrus of old, they are the appointed instrument of his wrath. The demolished idols were to be seen floating along the sluggish stream with those who died in their defence. That God is here making the wrath of man to praise him, we think is very evident.

Mr. Muirhead, of the London Missionary Society, writing in regard to this visit, and the facts ascertained by the missionaries, says:

In the course of conversation, the so-called rebels freely avowed themselves to be Christians—that they believed in one true God, the Heavenly Father, and in His Son Jesus Christ, the Savior of the world, and in the Holy Spirit. It was acknowledged by them that their views might not be correct in some things, considering the circumstances in which they had been placed; but still they called themselves a Christian people, and desired to be regarded as a Christian dynasty. The bearing of these Kwangsi chiefs is said by the brethren to be noble and intelligent, far superior to the race of Mandarins we are accustomed to meet with. They evinced neither a haughty nor overbearing manner, nor an appearance of obsequious deference to foreigners; but expressed a strong desire to cultivate friendly relations with us, both of a religious and commercial character. They were animated evidently by a strong faith in God as to the success of the rebellion. Of late they had been suffering from terrible calamities, which, with their deliverance out of them all, they attributed solely to the intervention of their heavenly Father.

The rebels say that their first object is to gain the victory, the second to seize the plunder, and the third to destroy idolatry. As to the last, it seems that they proceed to it in a very formal manner. The King, as he is called, marches with a number of adherents to the temple, and pronounces a curse of this nature:—"In the name of God the heavenly Father, and of His Son Jesus Christ, this idol temple is devoted to destruction." Forthwith the work is begun, and the idols are thoroughly cleared. Their intention is, it appears, to destroy all the temples and pagodas, but at present their time is otherwise occupied.

As to their religious ceremonies, they have a Sabbath on the same day as ours. One of the native Christians who went with the missionary brethren was present on the occasion of their holding worship. His account of it somewhat accords with the description given by the late Dr. Medhurst. There was a kind of offering made to God, and praise was sung, but there was no preaching. Indeed, those present confessed that they were not well informed on religious matters, but their teachers at Nanking were so. They listened attentively to our views of things, and observed wherein they differed from their own.

It is stated that the missionaries found the following among other forms of devotion, in constant use by the insurgents.

A Prayer to God for Morning and Evening.

I, Thine unworthy son, or daughter, kneeling down on the ground, pray to thee, the great God, our Heavenly Father, that thou wouldst grant me thy merciful protection, and constantly bestow upon me thy Holy Spirit, to change my wicked heart, and never more allow me to be deceived by demoniacal influence; but, perpetually regarding me with favor, that thou wouldst for ever deliver me from the evil one, through the merits of our Savior and Heavenly Brother, who redeemed us from sin. I also pray thee, the great God, our Father in heaven, that thy will may be done on earth as it is done in heaven. That thou wouldst look down and grant this my request, is my heart's sincere desire.

Prayer and Thanksgiving at Meals.

We thank thee, O God our Heavenly Father, and pray that thou wouldst bless us with daily food and raiment, exempt us from calamity and affliction, and grant that our souls may go up to heaven.

Doxology.

We praise God our holy and heavenly Father.
We praise Jesus, the holy Lord and Savior of the world.
We praise the Holy Spirit, the Sacred Intelligence.
We praise the Three Persons, who united constitute one true Spirit (God.)

Visit by English Missionaries.

Since the return of these brethren to Shanghai, four missionaries of the London Missionary Society, Messrs. Edkins, John, Macgowan, and Hall, have also visited the insurgents, and some extracts from their narrative should find a place here:

The iconoclastic tendencies of the Tai Pings are still in full vigor. Nowhere, apparently, do they leave the idols untouched.

From the information acquired it is evident that the religious element enters very powerfully into this great revolutionary movement. Nothing can be more erroneous than the supposition that it is a purely political one, and that religion occupies but a subordinate place in it. So far is this from being the case, that, on the contrary, it is the basis upon which the former rests, and is its life-perpetuating source. The downfall of idolatry, and the establishment of the worship of the true God, are objects aimed at by them, with as much sincerity and devotion as the expulsion of the Manchus and the conquest of the empire. In opposition to the pantheistic notions of the philosophers of the Sung dynasty, they hold the doctrine of the personality of the Deity; in opposition to the popular polytheistic notions, they have the clearest conception of the unity of God; and in opposition to the fatalism of philosophical Buddhism, they believe in and teach the doctrine of an all-superintending Providence. They feel that they have a work to accomplish, and the deep conviction that they are guided by an unerring finger, and supported by an omnipotent arm in its execution, is their inspiration. Success they ascribe to the goodness of the Heavenly Father, and defeat to his chastisements. The Deity is, with them, not an abstract notion, nor a stern, implacable sovereign, but a loving father, who watches tenderly over their affairs, and leads them by the hand. The Scriptures of the Old and New Testament are their proposed standard of faith now, as they were at the commencement of the movement. They often speak of the death of Christ as atoning for the sins of the whole world, though they do not seem to have a clear notion of the divinity of his person.

We see little indication in their books that they understand Christ to be properly Divine. Their doxology to the Trinity might be taken to imply that they hold this doctrine, but we are strongly inclined to think that they, after all, look upon our Redeemer as human only, and this from ignorance rather than on the ground of any argument against His Deity. Our theological controversies are, of course, entirely unknown to them. On the sub-

ject of inspiration they have erred grievously.

The feeling which they entertain towards foreigners is apparently of the most friendly nature; they are always addressed as "our foreign brethren." "We worship the same Heavenly Father, and believe in the same elder Brother; why should we be at variance!" They seem to be anxious for intercourse with foreigners, and desirous to promote the interests of trade.

A great deal has been said about the

cruelty of the "long-haired rebels;" but in this there has been much exaggeration and misrepresentation. In no instance have we witnessed any traces of willful destruction. It is true they kill, but it is because they must do so, or submit to be killed. They burn, but so far as our observation went, it is invariably in self-defense. Much of the burning is done by the imperialists before the arrival of the rebels, and the cases of suicide are far more numerous than those of murder.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

WESTERN TURKEY.—Mr. Dwight, writing from Constantinople, September 25, refers to one result of the late riot at that place as follows:

I wrote you some time since about the mob of Armenians, which committed a great outrage at the burial of a Protestant here. The sequel of the story you may not have heard. So deep an impression was made upon the Porte by the events of those few days, and by the resolute manner in which the representatives of five different Protestant countries took up the affair and jointly remonstrated with the Government, that, by order of the Sultan, five large burial places have been provided for the native Protestants at the public expense, around this capital; and general orders have been given to the Governors of all the provinces, that a similar provision be made wherever Protestants are found, throughout the empire!

Never before did these Protestant representatives unite in any measure in behalf of Protestantism in this country; and the movement has done good in many ways. It is all the more gratifying and encouraging when we take into account that they were self-moved in the matter, as neither we nor any of our native brethren had in this case solicited the interference of a single ambassador. Our own excellent Minister, Mr. Williams, acted nobly throughout this whole affair. I am sure that every American would be proud of the high stand he took, and the influence he exerted on that important occasion.

Mr. Williams is highly respected here, and he is more and more disposed to use his high influence, not only for the protection of all United States citizens, but also for the furtherance of religious liberty, and the relief of suffering humanity. I am sure that his course, in this respect, must meet the approbation of all right-minded men in America, and be especially grateful to all the friends of missions.

Mr. Morse wrote from Adrianople, September 25, announcing the arrival of Mr. Crane at that station, to which he had been assigned, on the 19th of September. Mr.

Morse had been much engaged in the preparation of Bulgarian tracts. The *Tract Primer*, which had been "beautifully printed," was at once introduced into the Bulgarian schools, and the sale was so rapid that a new edition had been called for. It is mentioned as indicating 'a second stage of progress' at the station, that two interesting young ladies, Armenians, had recently commenced attending on the Protestant services, under circumstances which it was hoped would tend greatly to the furtherance of the truth. One had been enabled to obtain the consent of her mother, and "came boldly, amid the sneers and contempt of many who saw her." The other, when she began to read the Scriptures, met with much opposition from her father, who even threatened to take her life. She was sent to the house of a bigoted aunt and closely watched, but made her escape, and fled to the house of Mr. Morse for protection. "Then began the usual routine of promises, threats, &c. on the part of the Armenians," and at last a suit was commenced to regain her. "But no defeat," Mr. Morse says, "could be more complete than that of the Bishop and his party. They left the court in such a way that they can carry it no farther, and they had made it an affair of so much importance that it was known not only among all the Armenians here but throughout the city." Another young lady, also, was reading the New Testament with much interest; and her father, against the remonstrances of the Armenians, had declared that no book was better than that, and he should not forbid his children to read it.

CENTRAL TURKEY.—Mr. Coffing wrote from Aintab, July 26:

There appears to be a desire among the Kuzzelbashee near Killis to receive the Gospel. Deacon Sarkis, of this place, spent two

or three days there, to learn their desires and condition. He was received by them with special favor, and reports that they desire to receive the Gospel and its teachers, and say they will themselves pay the salaries of school-teachers if they will come and instruct their children. There is thought to be about six thousand of them, composing many small villages, and groups of tents. All that is now needed to extend the Gospel to other tribes around us, successfully and speedily, would seem to be more means and more laborers.

EASTERN TURKEY.—Mr. Richardson wrote from Arabkir, August 28:

While other parts of Turkey have been deluged with blood, and missionaries have been compelled to witness the horrible massacre of those for whom they were laboring, we at this station, as well as our brethren at the neighboring stations, have been permitted to continue our blessed work free from terror and alarm. At the time when the villages of Lebanon were in flames, and their inhabitants were perishing at the edge of the sword, we were making the tour of our churches and out-stations, preaching the Gospel of peace, all unconscious that the demon of blood and hate had been unloosed so near us, to ravage and destroy. We trust that God has mercifully restrained the remainder of wrath, and that this part of Turkey will be spared from witnessing the horrors of Syria. We have not been altogether free from a feeling of fear, but have endeavored to commit ourselves to the care of Him who hath assured us that he careth for us. We hope that, whatever grounds there may have been for anxiety, they have now passed away, and that we may continue to dwell and labor in the same security as heretofore.

Mr. Walker, of Diarbekir, wrote from Kharpoot, Sept. 12. He had recently spent a few weeks at Mardin, where he found the work of such a character as to give him much hope. Intelligence of the massacres in Syria, for a time, excited in Moslems in that region a thirst for blood, and in Christians a fear of death; "but of late," Mr. Walker says, "as there is some appearance of coming judgment upon the guilty ones at Damascus, a greater degree of confidence prevails, and we hope the crisis in this region is past." He had just visited some of his out-stations. At Chermooagh, though there are but eight or ten declared Protestants, the conviction seemed very general that Protestantism is the religion of the Bible, and he says: "I could not but feel that it was an indication of good, and gave reason for great hope, that in the shops of so many who rarely, if ever, are seen in the Protestant chapel, the New Testament and the whole Bible were so frequently seen, and so often the subject of discussion." "The chief hinderance of the work now is the great lack of the religious element

in the people. They have little zeal for their old church." Mr. Walker was much pleased with the character, and the present and prospective influence, of the school for theological students at Kharpoot. Recurring again, at the close of his letter, to civil affairs, he says:

Two or three weeks ago, a Christian girl, one of the survivors of the dreadful massacre in Damascus, was offered for sale in Diarbekir, and the Pasha promptly ordered the Moslem captor to be imprisoned. Probably Diarbekir was saved a like massacre the week after I left, about August 10, by the decision and energy of the Pasha, who has proved himself one of the best in the land. Certainly we have never had a Pasha who for seven months continued to appear so well. The recent developments in this land have shown us what a volcano we live above; its pent fury restrained only by the hand of the Infinite One. What effect the introduction of foreign troops into Syria will have, it were difficult to say. I fear it will verify, to the minds of Moslems, their impression that the Mussulman rule is ended, and lead them to bloody deeds of pre-taken vengeance. They have so long held and acted according to the doctrine that "Christians have no rights which a Moslem is bound to respect," that they cannot endure the idea of becoming themselves subject to a Christian power, or even of being placed upon an equality with Christians.

MADURA.—Mr. Rendall wrote, July 17, that thus far, within this year, there had been five additions to the two churches connected with the Madura station, by profession. One of these had experienced much persecution. Individual cases of interest and promise are referred to, in connection with some of the village congregations. But, on the other hand, there had arisen the painful necessity for disciplining two female members of the church.

MADRAS.—Mr. Hunt writes, September 13: "I have commenced night meetings, which are well attended and very interesting; from seventy to one hundred adult heathen listening attentively throughout. I trust the Lord will work with us, with signs following."

CANTON.—Mr. Bonney wrote, July 16, that Mrs. Bonney had gone to Macao, for the summer, with her girls' school, Mr. Williams giving her the use of his house there. He adds:

I remain at Canton this summer, attending to my chapel, boys' school, and *pariah* duties. By "*pariah*" I mean the inhabitants in six hundred buildings between my house and chapel, they being a mile apart. Yesterday my chapel was crowded. Several stayed after the close of the services, wishing to converse upon the new doctrine. My boys' school has been opened four months and now

numbers thirty scholars. I usually spend half an hour daily in the school. The towns and villages within a day's journey of the city being now quiet, several brethren improve the opportunity for preaching excursions, although it is midsummer. I have been to Whampoa and Futsan. Mr. Vrooman was gone three days last week, to Futsan and the vicinity, but I have not yet seen him, to hear what reception he met.

SHANGHAI.—Mr. Bridgman wrote, August 27, respecting the movements of the insurgents, in the vicinity of Shanghai:

For some days past, there have been all the symptoms of a storm. The insurgents are not desirous of coming in collision with foreigners, but are anxious to occupy the city of Shanghai, now defended by the Allies. They are reported to be 30,000 strong, fifteen or twenty miles distant. If they come, we foreigners, as well as Chinese, may be involved, and the conflict must be dreadful indeed. We do not seem to be exposed here, as foreigners were, some two years ago, in India. The circumstances of the case, too, are all different. However, we may have to suffer; and are endeavoring to arrange for a safe retreat, so that if the storm comes, we may, if possible, escape its fury.

GABOON.—Letters from the Gaboon, dated in July and August, speak of some evidence of the special presence of the Spirit at Baraka. The number of meetings had been increased, they had been "unusually solemn," and inquiry meetings, two or three times a week, were attended by eighteen or twenty persons, who professed to be interested in the things pertaining to their salvation. In some cases, there appeared to be good ground to hope that they were in earnest. A young man of some promise, a brother of the present king Glass, was received to the church in July. On a Sabbath night, in June, Mr. Bushnell, was awakened by the crackling of fire, and found the roof of his house in flames. The fire had made but little progress, and was readily extinguished. It was supposed to be the work of an incendiary—some lawless person from the bush.

from Durham, N. H., are new laborers. Mr. Bates is a graduate of Amherst College, and Andover Theological Seminary.

APPROPRIATIONS FOR 1861.

Missionary House, Boston, Nov. 13, 1860.

A RESOLUTION, adopted by the Board at the close of its last annual meeting, expressed the hope that "the Prudential Committee would see their way clear to appropriate \$370,000 for the coming year," and that "the friends of the cause" would endeavor "to raise \$400,000, that sum being desirable for the proper growth and development of the missions." This vote was taken after a frank and earnest discussion; and it seemed to harmonize the views of all. The scene which followed, will not soon be forgotten. Three thousand persons, by their simultaneous uprising, avowed their conviction that the time had come for attempting greater things in behalf of a perishing world. Should the promise of that hour be fully realized, it will ever be memorable in the history of the world's restoration to Christ.

In making the appropriations for 1861, the Committee have deeply felt their personal responsibility. Prior to the last financial year, (during which many special contributions were made,) the donations from churches and individuals had not reached, in fifteen years, the sum of \$270,000. It is not safe to expect the legacies, in any one year, to exceed \$50,000. Nor is it safe to anticipate any considerable amount from other sources. But these two sums (amounting to \$320,000) would leave us far below \$370,000. At the very outset, therefore, the Committee are met by this question: "Is an advance of \$50,000 (upon the donations prior to last year) to be regarded as probable? May it become the basis of our appropriations?"

There is still another question, looking, however, in the opposite direction. "Shall no provision be made for the normal and healthful growth of the missions?" Even with an allowance of \$370,000, this will be impossible. New positions, however important and desirable, must remain unoccupied. Our present stations cannot be worked with the best economy and the highest success.

On the other hand, we have before us, it is supposed, a year of unusual prosperity. Our harvests have been abundant; our commerce is emerging from its severe depression; our manufacturers are buoyant and hopeful. It will be much easier for the friends of the Board to increase their donations to \$320,000 in 1861, than it was to give \$265,000 in 1858 or 1859. With a resolute purpose, indeed,

Home Proceedings.

EMBARKATION.

Rev. Nathan Ward, M. D., and Mrs. Ward; Rev. John C. Smith, and Mrs. Mary Smith; Rev. James A. Bates, and Mrs. Sarah A. Bates, sailed from Boston, in the ship Sea King, Captain Barker, October 30, for the Ceylon mission. Dr. and Mrs. Ward have been re-appointed to a field in which they formerly labored. Mr. and Mrs. Smith are members of the mission, returning. Mr. Bates, from Granby, Mass., and Mrs. Bates,

there would be no difficulty in raising \$400,000.

In these circumstances, the Committee have yielded to the most pressing claims of the missions. They have granted, not what is really needed, but what cannot be withheld without serious curtailment and loss. They have granted nothing for enlargement. The existing stations are still without the means of prosecuting their work to the best advantage. The Committee have appropriated \$370,000, the amount suggested at the annual meeting. In so doing they supposed that they should have the cordial approbation of the churches. They supposed, moreover, that they were combining, as far as practicable, that *prudence* which the past has taught them, with that *faith* which their friends encourage them to exercise. They are sure that they do not go before the ability of the churches. They are sure that they fall behind the Providence of God.

It is with no ordinary solicitude that they turn to the constituency of the Board, and inquire (1) whether the grant which they have made is to receive a *practical* sanction; and (2) whether an additional sum may be expected, so that the unquestionable demands of the enterprise may be duly honored. Much has been said in regard to the hazards and evils of a frequent indebtedness. More, *much more*, might have been said. We have *felt* the argument, and we know its strength. But there are other hazards and evils which must not be forgotten. A failure to profit by victories which we have dearly won; the loss of golden opportunities; the discouragement of missionaries; checking the faith and zeal of their native brethren; giving countenance and courage to their enemies;—such things, surely, have a place in this large problem.

We must be excused for asking, whether it is a light matter for churches, honored and blessed as ours have been, to fall in a question of the clearest and highest duty. Let any intelligent disciple of Christ look out upon the heathen world. Let him survey its appalling, hopeless ruin. Let him listen to those voices which are coming to us from the ends of the earth, pleading ever for the bread of life. Let him contemplate those majestic changes which the God of missions is constantly evolving, in the interest of his own great work. Let him review the history of this enterprise for the last fifty years, and see what wonders have been achieved, notwithstanding the tardy and scanty co-operation of his people. Let him watch the dawning of that day, which is soon to fill the earth with

the glory of Emmanuel. Let him reckon up the obligations of these American churches, growing out of their history, their prosperity, their abounding facilities for making known, in all lands, the unsearchable riches of Christ. And then let him inquire whether it is safe for us to do so little. Are there not, just here, hazards and evils, which should rouse us from our lethargy, and make us say, "We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear?"

But let us forget "those things which are behind." Let us inaugurate the second half century of our history, with a strong purpose to devise liberal things, the Lord helping us, for the honor of his Son. From this time forward, let the word "debt" have no place in our vocabulary. Let us look rather to Him, who, though he was rich, yet for our sakes became poor, that we through his poverty might be rich. Often have we uttered the prayer, "Thy Kingdom come." Henceforth let us LIVE it.

In behalf of the Prudential Committee,

R. ANDERSON, } *Secretaries*
S. B. TREAT, } *of the A. B. C. F. M.*
G. W. WOOD, }

DONATIONS.

RECEIVED IN OCTOBER.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.	
Portland, A friend, 2; Mr. Munger, 5;	7 00
Lincoln co. Aux. So.	
Union, Rev. T. V. Norcross,	2 50
Penobscot co. Aux. So. E. F. Duren, Tr.	
Bangor, Jacob Drummond, 25; J.	
C. S. 5;	30 00
Garland, Cong. ch. and so.	15 00—45 00
York co. Conf. of chs. Rev. G. W. Cressay, Tr.	
Newfield, Rev. J. Fisk,	5 00
Norridgewock, Cong. ch. and so.	
(of wh. fr. J. S. Abbott to cons.	
Rev. JOHN FORBUSH, of Mercer,	
an H. M. 50)	125 50—130 50
	185 00
East Machias, A lady,	2 00
Machias, A friend,	10 00
Oxford, L. T.	2 00
Searsport, 1st cong. ch. and so.	41 00
Solon, M. Bodwell,	5 00
Thomaston, 1st cong. ch. to cons.	
Rev. JAMES McLEAN an H. M.	50 00
Whitneyville, Friends,	15 00
Winthrop, A friend,	10 00
Unknown, 10; a friend, 20;	30 00—185 00
	350 00

Legacies.—Wells, Mrs. Olive S. Curtis, by Joseph Dane, Ex'r, 100 00
450 00

NEW HAMPSHIRE.

Cheshire co. Aux. So. D. W. Buckminster, Tr.
Keene, Extra Livermore, wh. with prev. dona. cons. Mrs. EMILY C. GRATES, Mrs. ADALINE I.

FAY and KIDDER A. LAWRENCE H. M.	100 00
Walpole, Cong. ch. m. c. wh. with prev. dona. cons. Rev. JOHN M. STOW an H. M.	3 07—163 67
Grafton co. Aux. So. W. W. Russell, Tr. Orfordville, Cong. ch.	11 00
Hillsboro' co. Aux. So. J. A. Wheat, Tr. Mount Vernon, C. B. Southworth, 10; Mrs. C. B. Southworth, 10;	30 00
Pelham, Mrs. Tyler,	3 60—23 60
Merrimack co. Aux. So. G. Hutchins, Tr. Boscawen, Cong. ch. and so.	50 54
Concord, Mrs. Franklin Pierce, 30; E. A. 1;	31 00—81 54
Rockingham co. Conf. of chs. F. Grant, Tr. Derry, 1st cong. ch. and so. wh. with prev. dona. cons. DAVID CURRIER an H. M.	35 00
Exeter, 1st and 2d chs. m. c.	21 42
New Market, Cong. ch. and so.	30 00
Stratham, B. F. Clark,	5 60—71 42
Stratford co. Conf. of chs. E. J. Lane, Tr. Barrington, Cong. ch. and so.	60 03
Meredith Village, Cong. ch.	4 50
Milton, Rev. Mr. Dolt,	5 60—69 50
	359 53
A female friend, by Dr. Barstow, 1; a friend, 1;	2 00
	361 53

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr. St. Johnsbury, Friends of missions, to cons. LUKE SPENCER and A. B. HUTCH- INSON H. M.	200 00
Chittenden co. Aux. So. E. A. Fuller, Tr. Burlington, Cong. ch. m. c.	42 65
Westford, Cong. ch.	30 03—72 66
Franklin co. Aux. So. C. B. Swift, Tr. Bakersfield, C. W. Piper, 22; for the debt, 22;	44 00
Fairfax, Cong. ch.	5 12
Sheldon, Cong. ch. and so.	25 06—74 12
Orange co. Aux. So. Rev. J. C. Houghton, Tr. Chelsea, m. c.	6 01
Thetford, 1st cong. ch. 67,03; J. W. G. 15;	51 03—57 04
Orleans co. Aux. So. Rev. A. R. Gray, Tr. Barton, Cong. ch. m. c.	7 60
Craftsbury, Cong. ch. and so. 10; la. asso. 20;	30 00
West Charleston, A friend,	2 00—39 00
Rutland co. Aux. So. J. Barrett, Tr. Middletown, Cong. ch. and so. m. c. 6; a lady, 5;	11 00
Windor Co. Aux. So. Rev. C. B. Drake and J. Steele, Tre. Bridgewater, m. c. 2,35; J. T. C. avails of a Bible, 1,50;	3 85
Chester, Friends,	9 00
Sharon, Cong. ch. and so. 19; Mrs. D. H. Clark, 5; Miss S. S. 1;	25 00
Woodstock, A friend,	10 00—47 85
	501 67
Dorset, Cong. ch. and so. to cons. Rev. FANSON S. PRATT an H. M.	50 60
North Fowal, Cong. ch. and so.	30 00
A thank-offering,	2 00—72 00
	573 67

Legacies.—Bridport, Phineas Kitchel, by Joseph Kitchel, Ex'r, 333,15; less ex. 88c.;	332 27
Cornwall, Lucy Kitchel, by Jesse Elsworth, Ex'r, 121,61; less ex. 35c.;	121 29
Lower Waterford, Mrs. Althea Cheney, by Francis H. Carpen- ter, Ex'r, to cons. F. R. CAR- PENTER and CURTIS C. GOSS H. M.	300 00—676 56
	1,250 23

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr. Cotuit Port, m. c.	23 60
Orleans, Miss Sallie Cole,	4 00
South Dennis, A friend,	3 60
South Wellfleet, 2d cong. ch.	14 00
Wauquoit, Cong. ch.	5 60—49 00
Berkshire co. Aux. So. H. G. Davis, Tr. Williamstown, Unknown, by Dr. Hopkins,	5 60
A friend,	16 00—21 00
Boston, S. A. Danforth, Agent. (Of wh. fr. a friend, 20; "offering of a grateful heart," 10; Mrs. E. C. 15; J. A. A. 5; Park st. young people's miss. asso. 50; "no retrenchment," 2; "a token of regard to a father's memory," 5; a widow, 10; a friend, "that re- trenchment may never again be heard of," 10; a minister's wife, 10; a labor- ing man, 50c.; a friend, 20; a widow, gold, 5; a minister's wife, 5; a lay member, 2; a widow, 5;	248 49
Brookfield Asso. W. Hyde, Tr. Charlton, Cong. ch. 95,10; Mrs. CLARISSA CASE to cons. herself an H. M. 160;	195 10
Brimfield, Cong. ch. to cons. SOLO- MON HOMER an H. M.	224 22
Dana, Cong. ch.	28 60
Dudley, do.	100 04
Hardwick, do.	85 18
Holland, do.	21 00
New Braintree, do. to cons. AMASA BIGELOW an H. M.	150 66
North Brookfield, Gent. 253,95; la. 111,72; m. c. 74,33;	440 00
Oakham, Gent. 61,25; la. 63,21; individuals, 39,57; m. c. 36,07;	200 00
Spencer, Cong. ch.	265 87
Sturbridge, do.	230 80
Ware, West, do. gent. 56,23; la. 40,74; m. c. 15; Village, cong. ch. gent. 559,40; la. 203,92; m. c. 54,75; (of wh. fr. Mr. and Mrs. G. H. Gilbert to cons. JOSEPH GILBERT of Pomfret, Ct. an H. M. 100.)	937 04
Southbridge, Cong. ch.	221 32
Warren, do.	130 89
West Brookfield, do.	139 42
	3,338 94

Ded. for printing, 50 60—3,338 94

Essex co.	
Andover, Chapel cong. ch. and so.	63 48
Lawrence, Lawrence st. ch. and so.	92 05
Lowell, John st. cong. ch.	35 00
Salem, Unknown, to cons. MARY C. ANDERSON an H. M.	100 00
Wenham, Cong. ch. m. c. (Mrs. LOUISA BENSON SEWALL by a prev. dona. la cons. an H. M.)	3 25
West Buxford,	10 00—303 78
Essex co. North Aux. So. J. Caldwell, Tr. Amesbury and Salisbury, Mills vil- lage cong. ch.	30 00
Byfield, Cong. ch.	4 95
Groveland, Cong. ch. and so. m. c.	11 44
Ipswich, A friend for Western Turkey mission.	900 00
North Haverhill and Plaistow cong. ch. and so. 30; ladies, 25; 55 00—201 39	
Hampden co. Aux. So. J. C. Bridgman, Tr. East Granville, Rev. N. H. Wells, wife and her mother,	3 00
Hampshire co. Aux. So. S. E. Bridgman, Tr. A friend,	405 00
Belchertown, Benev. asso. to cons. Rev. HENRY B. BLAKE and HAR- RISON ROOT H. M.	158 60
Enfield, E. D. Woods, to cons. Mrs. MARY WOODS an H. M.	100 00
North Hadley, Mrs. Emily A. Scott Cleveland, dec'd,	25 09
South Hadley, Mt. Holyoke semi- nary teachers, 154; pupils, 210; 364 00—1,052 00	

Middlesex co.	
Brighton, A friend, a thank-offering, 5; a friend, 20;	25 00
East Cambridge, Evan. cong. ch. m. c.	18 38
North Chelsea, Cong. ch. and so.	22 00
Weston, Miss Pike,	10 00—75 38
Middlesex co. North and vic. C. Lawrence, Tr. Ashby,	50 85
Fitchburg, Calv. cong. ch. and so. m. c. 55,38; Religious char. so. wh. with prev. dona. cons. JACOB H. MERRIAM, SAMUEL WHITNEY, SAMUEL HALE, EDWARD SMITH, JAMES P. PUTNAM, and Mrs. MARY C. WOOD H. M. 404,45; a friend, 1;	450 53
Groton, Union ortho. ch. and so.	52 98
Harvard, (Of wh. fr. Mrs. Sophia Parkhurst to support a pupil preparing for the ministry in the sem. at Oronoiah, 30;)	85 50
Leominster, Evan. cong. ch. and so.	115 35
Littleton,	40 00
Lunenburg,	20 01
Shirley,	7 58
Townsend, A friend, by Mr. Lindley,	50
Westford,	18 75—852 44
Middlesex co. South.	
Concord, Mrs. L. Hoar,	15 00
Norfolk co.	
Brookline, E. P. a Jubilee offering,	25 00
Dorchester, Village ch. and so. (of wh. to cons. JAMES TOLMAN an H. M. 100;) 112,20; a friend, 50c;)	112 81
Medway Village, Miss S. D. S. 2; Mrs. M. Fisher, 1; Mrs. M. March, 1;	4 00
Roxbury, Eliot ch. and so. m. c. 14,40; la. 11,25; Vine st. ch. m. c. 17,60; wife of a clergyman, 5;	48 40
West Roxbury, Evan. ch. and so. 197; m. c. 20,76;	217 76
Wrentham, Cong. ch.	10 27—418 24
Old Colony Aux. So. H. Coggeshall, Tr. Sippican, Cong. ch.	15 00
Palestine Miss. So. E. Alden, Tr. Braintree, Mrs. Ann Storrs, Bridgevalter, JAMES M. LEONARD wh. with prev. dona. cons. himself an H. M.	30 00
East Abington, Cong. ch. and so. m. c.	50 00
South Weymouth, Mr. Terry's ch. and so. ladies, for Mr. Lindley,	16 00
Taunton and vic.	60 00—156 00
East Attleboro', Ladies' miss. so. wh. with prev. dona. cons. Mrs. STEVEN THACHER an H. M.	44 00
New Bedford, Pacific cong. ch. to cons. Mrs. MARY H. STOWE an H. M.	100 00
Norton, Trin. ch. and so. m. c.	18 34
West Attleboro', 1st cong. ch. m. c. 9 68—174 02	
Worcester co. Central Asso. W. R. Hooper, Tr.	
East Douglas, Cong. ch. and so.	150 00
Auburn, Cong. ch. and so.	30 70
Berlin, do.	65 88
Holden, do.	90 00
Northfield, do.	10 00
Oxford, do. m. c. 100; for Syrian mission, 20;	120 00
Paxton, Cong. ch. and so.	65 28
Sterling, do.	32 10
West Boylston, Gent. 45,41; la. 25,16;	70 57
Worcester, Unknown,	10 00—553 53
Worcester co. North Aux. So. C. Sanderson, Tr.	
Attol, A friend,	3 00
Hubbardston, H. Bennett,	10 00
South Royalston, Cong. ch. and so.	11 25—24 95
Worcester co. South Conf. of chs. W. C. Capron, Tr.	
Milford, A lady, 50c; D. B. E. 5;	5 50
Northbridge Centre, m. c.	24 00

Whitinsville, Cong. ch. m. c.	300 18
Conf. of chs.	36 10—265 78
	7,967 54

Chelsea, Winnisimmet ch. and so. m. c. 49; Broadway ch. m. c. 32,31; 81 31	
A friend, 10; a friend for the debt, 50; a young sister in Christ, 1; a lady, formerly a missionary among the Indians, 1; a friend, 5; a lady, 5; a lady, 1; F. S. M. 7; avails of ring, 4; a little girl, 25c; a friend, 25c; unknown, 10;	94 46—175 77

Legacies.—Woburn, Stephen Richardson,	8,143 31
57,50; less taxes and expenses, 12,12;	75 38
	8,918 69

CONNECTICUT.

Fairfield co. East Aux. So.	
Monroe, Cong. ch.	32 00
New Fairfield, do.	25 00
Stratford, G. Loomis.	3 00—60 00
Fairfield co. West Aux. So. C. Marvin, Tr.	
Bridgeport, 1st cong. ch. Miss. and Benef. so.	90 41
Fairfield, Cong. ch.	133 36
Green's Farms, do.	155 12
Greenwich, 2d cong. ch. ladies' miss. so.	36 00
New Canaan, Mrs. D. St. John and daughter,	16 00
North Greenwich, Cong. ch. m. c. 45,50; gent. 46,18; la. 63,42; to cons. Mrs. ADELIA F. KNOX an H. M.	153 10—563 99
Hartford co. South Aux. So. A. G. Hammond, Tr.	
Bristol, Gent. asso.	4 00
Canton Centre, Cong. ch. and so.	20 35
East Avon, Cong. ch. m. c.	8 60
East Windsor, do. ladies,	22 00
Hartford, Centre ch. m. c. 21,07; South church, S. Terry to cons. EUGENE T. GARDNER, of Troy, an H. M. 179; Pearl st. ch. (coll. in part) to cons. Miss ELLAN A. SPENCER, Miss FRANCES M. CAMP, FRANK B. ROCKWOOD, HENRY C. YERGENSON, CHAS. E. WILLIAMS and HERB. H. BEADLE H. M. 604,50; Miss Sarah Hillyer, 5; a friend, 2;	802 57
New Britain, South cong. ch. and so.	510 80
Plainfield, Cong. ch.	110 00
Suffield, 1st do. ladies,	37 48
West Hartford, Cong. ch. and so.	150 29—1,704 49
Litchfield co. Aux. So. G. C. Woodruff, Tr.	
Bethlehem, Cong. ch.	63 00
Corwall, South cong. ch. 45,25; a thank-offering for the privilege of attending the Jubilee meeting, 2;	47 25
Goshen, Cong. ch. 138,10; m. c. 10;	148 10
Harwinton, Cong. ch. 49,85; m. c. 10,51;	60 36
Litchfield, Cong. ch. 278,22; m. c. 9,13;	287 35
Morris, Cong. ch. (a part of which is a thank-offering for recovery from dangerous sickness) 151,25; m. c. 18,56; ladies, for the debt, 28,82;	198 62
New Preston, Ch. and Waramang asso. 81,38; m. c. 26;	107 38
Northfield, Cong. ch.	16 00
Terryville, do. m. c.	75 75
Torrington, C. Newman,	10 10
Washington, Coll. 159,10; m. c. 8,35;	167 45
Winchester Centre, Cong. ch. and so. 18,22; m. c. 4,56;	22 88
Anniversary coll.	22 11
	1,236 36

Ded. for printing, 10 60-1,215 76

Middlesex Asso. B. E. Selden, Tr.	
Essex, Cong. ch. and so.	100 00
Hamburg, do. m. c. 56; ladies' mss. so. 34;	50 00
Middle Haddam, 2d cong. ch. m. c.	18 16
Old Lyme, Cong. ch.	40 07

218 23

Ded. ex. 25-247 98

New Haven City Aux. So. F. T. Jarman, Agent.	
New Haven, Centre church. m. c. 19,36;	
Chapel st. ch. 8,47; Yale college ch. m. c. 19,50; Davenport chapel, m. c. 4,16; North ch. m. c. 15,21; Mrs. Fabrique, 10;	75 70

New Haven co. East Aux. So. F. T. Jarman, Agent.

Avails of tub of butter	5 00
Cheshire, Cong. ch. and so.	59 40
Clinton, D. H. Hubbard,	5 00
North Guilford, Cong. ch.	33 03
North Haven, North Hill ladies' benev. so.	17 00-119 43

New Haven co. West Conso. A. Townsend, Tr.

Prospect, Cong. ch.	2 62
West Haven, A pastor's family Jubilee offering,	10 00
Whitneyville, Cong. ch. m. c. 18,40;	

la. 46,50; gent. 35,15; 108 05-115 67

New London and vic. and Norwich and vic.

Aux. So. F. A. Perkins & C. Butler, Tra.

New London, 1st cong. ch. and society,

(of wh. to cons. JOSHUA C. LEARNED

an H. M. 100; ladies' sew. circle, 25;)

581,63; 2d cong. ch. m. c. 67,30; 618 33

Tolland co. Aux. So. E. B. Preston, Tr.

Bolton, Cong. ch. and so. 25 29

Columbia, Cong. ch. gent. 22,44;

la. 48,18; m. c. 5,09; 73 66

Mansfield Centre, Cong. ch. m. c. 39;

Phares Barrows, 50; Z. Storrs, 20; to cons. ROBERT P.

BARROWS an H. M. 100 00

"Tolland County," 100 00-298 95

Windham co. Aux. So. F. Tyler, Tr.

Ashford, A balance of contribution, 1 00

Plainfield, 1st cong. ch. and so. 17 32

Putnam, Cong. ch. a bal. 2 00-30 32

A friend, 5,090 62

5,110 62

Legacies.—Canton, Solomon Everest, by A. G. Hammond, Tr. 55 94

8,166 56

NEW YORK.

Geneva and vic. Aux. So. A. Merrell, Agent.

Clyde, Two friends, Jubilee offering, 6 00

Elmira, Pres. ch. 37,78; S. Benjamin, 50; Miss Thurston and fam.

to cons. Rev. EDWARD COLLIER.

of Freehold, W. J. an H. M. 60; 147 78

Geneva, Pres. ch. bal. 1,33; J. O. Sheldon, 25; 36 93

Oswego, Pres. ch. m. c. 125 00

Ovid, Pres. ch. 50 00

Penn Yan, do. E. B. Jones, (wh.

with prev. dona. cons. HELEN L.

JONES an H. M. 50;) 110 00

Watkins, Pres. ch. 12 85

478 56

Ded. ex. 2 71-475 85

Greene co. Aux. So. J. Doane, Agent.

Durham, Pres. ch. ladies' cent so. 20 00

New York and Brooklyn Aux. So. A. Merwin, Tr.

(Of wh. fr. Union theol. sem. students,

15; Edward Peet to cons. Mrs. HUL-

DAH E. PEET an H. M. 100; S. B.

Chittenden, 100; each, 100;) 581 49

St. Lawrence co. Aux. So. L. W. Chaney, Tr.

Gouverneur, Mrs. L. B. Parsons, 10 00

Stockholm, J. Rood, 10 00-20 00

Washington co. Aux. So. A. Eldredge, Tr.

North Granville, A young lady, 25

1,097 50

Attica, Pres. ch. m. c.	31 75
Canterbury, Miss S. Silliman, Jubi-	
lee offering, 20; pres. ch. m. c. 13;	23 00
Cazenovia, Mrs. S. Hutchinson,	10 00
Chazy, J. C. Hubbell, 10; Mrs. Anna	
Hubbell, 10;	20 00
Clinton, H. Boynton,	10 00
Clarkson, Cong. ch.	18 60
Claverack, E. L. Demerest,	25 00
Eaton, H. Haskell,	1 00
Fairport, Ladies,	43 00
Fredonia, Pres. ch.	82 00
Honeoye Falls, Rev. L. B. Rogers,	2 50
Johnstown, Mrs. M. S. Garland, 4,	
E. Garland, 4, thank-offerings for	
the debt;	8 00
Keesville, Cong. ch. and so. m. c.	5 00
Lysander, Pres. ch. and so. 17,42;	
M. T. 15; wh. with prev. dona. cons.	
Rev. JOSHUA B. HALL an H. M.	32 42
Madison, Mrs. Manchester, 5; Mrs.	
R. Cleveland, 10;	15 00
Melville, Rev. C. M. Oakley,	3 00
New Rochelle, Pres. ch.	106 84
Schenectady, do.	190 00
Shelburne, Mrs. J. Pratt,	5 00
Springfield, A friend,	20 60
Troy, 2d pres. ch.	10 60
Truxton, Mrs. L. Pope, 5; Rev. H.	
N. Millard, 1;	6 00
Union, Pres. ch.	44 00
Wading River, Cong. ch. m. c.	14 80
Yorktown, Cong. ch.	7 10-744 61

1,813 23

Legacies.—Evans, Elisha Catlin, by	
Rev. A. Wright,	100 00
New York, William Mandeville,	
Jacob Brower, Ex'r, (prev. rec'd,	
\$71,65.)	172 08
Rochester, Miss Mary Cooper, by	
F. L. Whitton, Ex'r. 53; Aldgail	
M. Starr, by Frederick Starr, Jr.,	
Ex'r, 150;	200 00-473 08

2,314 08

NEW JERSEY.

Madison, Pres. ch.	28 00
Beemerville, do.	30 00
Newark, 1st do.	390 42
Ripley, A lady,	2 00
South Orange, Pres. ch. to cons. Rev.	
J. ALLEN MAXWELL an H. M.	112 12
West Bloomfield, Pres. ch. C. P.	
Baldwin,	100 00
Whippany, Pres. ch.	42 37-704 91

PENNSYLVANIA.

By Samuel Work, Agent.	
Harrisburg, 1st pres. ch. m. c.	19 12
Hartsville, Neshaaming pres. ch.	60 00
Manayunk, 1st pres. ch.	15 00
Philadelphia, J. Constable and	
wife, by Dr. Malin,	30 00
Williamsport, 2d pres. ch.	30 00-214 12
Montrose, Pres. ch. m. c.	17 00
North East, do.	47 00-64 00

278 12

DELAWARE.

New Castle, Miss. so. (of wh. fr. a friend,	
10;)	38 00

VIRGINIA.

Fort Monroe, Mrs. M. C. Dimick,	2 50
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OHIO.

By G. L. Weed, Tr.	
Cincinnati, 3d pres. ch. m. c.	11 80
College Hill, Pres. ch. m. c.	6 74
Gallipolis, 1st pres. ch. 4,50; m. c.	
2,50;	7 00
Georgetown, Pres. ch. m. c.	1 00
Troy, Pres. ch. fem. miss. so. (of	
wh. to cons. Mrs. JULIA RILEY	
an H. M. 100;)	137 28

Walnut Hills, Lane sem. ch. m. c.	10 00
	173 82
Ded. ex.	1 00—172 82
Ashland, Mary E. Jennings,	19 00
Cleveland,	11 00
Cincinnati, Phyllis,	100 00
Chillicothe, 2d pres. ch.	22 40
Columbus, Rev. Anson Smyth, for support of teacher at Inanda,	50 00
Marietta, E. B. North,	1 00
Tallmadge, Mrs. L. Preston and daughter,	2 00—198 40
	371 22
<i>Legacies.</i> —Hanging Rock, Robert Hamil- ton, by J. B. Peetle, Ex'r,	150 00
	521 22

MICHIGAN.

Clinton, Cong. ch. a lady, wh. with prev. dona. cons. Rev. HIRAM ELMER an H. M.	30 00
Detroit, Mrs. E. E. Stuart,	100 00
Gua Plains, Pres. ch.	10 15
Kalamazoo, J. P. Warner,	10 00
Kensington, C. Wells,	10 00
Marshall, Pres. ch. to cons. Rev. WILLIAM A. MCCORMICK an H. M.	85 22
Otsego, Cong. ch.	12 17
Richland, Pres. ch.	52 60—369 54

INDIANA.

By G. L. Weed, Tr.	
Bloomington, Pres. ch. m. c.	19 85
Columbus, Pres. ch.	15 00
Greenville, do. 5; Rev. P. Be- van, 1;	6 00
Indianapolis, 4th pres. ch. m. c.	3 20
Lake Prairie, Pres. ch.	33 55—70 90
Indianapolis, D. Yandis, interest on railroad bonds, 35; a missionary home circle, 5;	40 00
New Albany, 3d pres. ch. to cons. Rev. C. HUTCHINSON an H. M.	50 00—90 00
	160 90

ILLINOIS.

By Rev. C. Clark.	
Big Spring, S. Wood, for the debt,	3 00
Kendall, Cong. ch.	13 00
Lamotte, Mrs. Fanny Edwards,	30 00—46 00
Chillicothe, O. Johnson,	1 60
Griggsville, Cong. ch. and so.	28 04
Lower Ridge, do. O. J. Parkhill,	2 00
Roxeville, Cong. ch. m. c.	2 51
Vandalia, Pres. ch. Rev. G. W. Good- ale,	11 00—44 55
	90 55
<i>Legacies.</i> —Granville, Mrs. Hannah Ware, by Ralph Ware, Ex'r, (215 ack. from the same in the Nov. Herald as from Gran- ville, Ohio) 115; less ex. 70c.;	114 30
	204 85

MISSOURI.

Little Osage, Mrs. Mary B. Dodge,	1 98
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WISCONSIN.

Cottage Grove, Cong. ch.	2 80
Fond du Lac, do.	27 00
Menasha, 1st cong. ch. 17,78; less ex. 18c.;	17 60
Prescott, Cong. ch.	11 15
Odanah, Native ch.	4 00—62 55

MINNESOTA.

St. Paul, Plymouth cong. ch. ack. in Sept. Herald as from St. Paul, Wis. 2,40.	
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IOWA.

Cedar Rapids, Pres. ch.	10 00
Muscatine, A friend,	12 00
Wheatland, C. G. Rogers,	2 00—24 00

CALIFORNIA.

Sacramento, E. W. Winchester, 25; less ex. 60c.;	24 40
San Francisco, 1st cong. ch. m. c. 19,58; one half of 160 (to redeem a ring dropped into the m. c. coll. by a lady unknown,) 50; less ex. 1,08;	67 90—92 30

FOREIGN LANDS AND MISSIONARY
STATIONS.

Adams, Turkey,	22 00
Aintab, do. Church and commu- nity, 48,88; s. a. and little teach- ers, 20; Rev. B. Schneider, 9,54;	78 42
Abeih, Syria, Willie, Emily and baby,	6 00
Barton, Canada, Cong. ch.	12 00
Bitias, Turkey,	7 00
Brook, Cong. ch.	48 00
Cattaraugus, Seneca Nation, United miss. ch.	11 98
Fuh-chau, China, Mr. and Mrs. Peet, to cons. Rev. JUSTUS DOOLITTLE an H. M.	60 00
Guelph, Canada,	1 00
Kessab, Turkey,	8 00
Madura, India, Girls' boarding sch.	
Jubilee offering,	5 04
Manepy, Ceylon,	70 60
Marash, Turkey, Ch. to cons. Rev. POLAT AVEVIS an H. M.	50 00
Oroomiah, Persia, City, m. c. 18,98; Seir, m. c. 12,40; Geog Tapa, m. c. 13,58; children's m. c. Jubilee of- fering, 10,85; Depalia, m. c. 7,23; Supergan, m. c. 11,01; Dissa Tak- ka, m. c. 2,82; Aliawa, m. c. 4,39; Saaloo, m. c. 3,09; Saralon, m. c. 2,43; Ardeshai, m. c. 3,57; Turk- ish Aid So. 462; Fem. seminary, a thank-offering, 4; Deacon Tamos, 2,15;	358 60
Sherbrooke, Canada, Cong. ch. m. c.	10 00
Tuscarora,	2 00
Zulu, South Africa, Jubilee offering,	72 75—1,026 48

MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

MAINE,	\$12 50
NEW HAMPSHIRE,	41 40
VERMONT,	1 81
MASSACHUSETTS,	125 52
CONNECTICUT,	9 50
NEW YORK,	181 00
NEW JERSEY,	90 00
PENNSYLVANIA,	110 00
OHIO,	3 00
INDIANA,	10 41
ILLINOIS,	30 00
IOWA,	14 66
CANADA,	14 00
	643 80

Donations received in October,	20,188 18
Legacies,	1,544 26

\$21,832 44

\$25 TOTAL from August 1st to October 31st,	\$44,861 53
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DONATIONS IN CLOTHING, &c.

Boston, Ms. 6 Cruden's Concordance, for Mr. Coffing's helpers.	
Chelsea, Ms. Various articles fr. J. O. Mer- rill, for Mr. Willey, Cher. miss.	2 94
Cleveland, Ohio, Pres. ch. for bell at Bag- chojnik,	20 00
Fairfield and Westport, Conn., for do.	28 00
Springfield, Ms. 23 reams paper, fr. M. B. Pease,	50 00
Wells, Me. A box, fr. Mrs. N. H. K. dec'd,	26 84

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